

A N 11:2c
EXPOSITION
OF THE
Church Catechism,
For the USE of the
DIOCESE
OF
SARUM.

BY THE
Right Reverend Father in God,
GILBERT, Lord Bishop of
SARUM.

LONDON,

Printed and Sold by Joseph Downing in Bartholomew
Close near West-Smithfield, 1710.



th
F
w
st
cl

an
w
w
R
ab

(* * *)

To the Reverend the

CLERGY

OF THE

DIOCESE

OF

SARUM.

My Reverend and Dear Brethren,

I Address this Exposition of the Church Catechism to you, for whose use it was that I compiled it: I have avoided the making it either too long or too short, as carefully as I could: For as I would not willingly be tedious, so neither would I omit any necessary and useful piece of Instruction, nor shorten it so, as that it should not be clearly understood.

I am persuaded, that the possessing your selves, and the Flock committed to your Care, thoroughly with these Principles of true and sound Religion, will give the World a nobler View, and a better Relish of our most holy Faith, and would soon silence all prejudices against it. It would particularly so
sea-

(* * *)

season young Minds, if early infused into them, as to secure them against all prophane and impious Suggestions on the one hand, and against all that bitter and blind Zeal about lesser things on the other hand; while the great and weighty Matters of the Law and Gospel are little studied, and less practised; by this, many are fatally led into a disregard of this blessed Doctrine, that purifies the Hearts, governs the Lives, and sweetens the Tempers of all who do truly receive it.

I do therefore with all possible earnestness beg it of you, as well as I charge it on you by all the Authority I have over you, that you will apply yourselves diligently to the early Instructing of those under your Charge, the Youth especially: Here you will find no other difficulty, but the Pains that it may put you to; they are not yet tainted, and will easily take the Impression, if it is made on them with a due measure of Care and Discretion. This is laying a Foundation, upon which you may afterwards raise a noble Superstructure, and a Building fitly framed together. This will secure your People both from Infidelity and Popery; which how widely soever they may seem to differ, the one sort seeming to believe every thing, while the other believe nothing, yet are nearer one another than is commonly apprehended; since it may be truly said, that those who believe only upon the Word of their Priest, because he told them so, may be justly said to believe little or nothing at all.

These are the Rocks we are running upon, while many seem to be wholly taken up about that, which, like the Tithing, the Mint, or the Anise, ought not to be quite neglected, tho' ar-
ther

ther things ought to be minded in the first place: And indeed the doing this with a due Zeal, will soon stop the Mouths of such as stand off from us, as it will free them from ill Impressions of us, and that is a great Step towards their uniting with us in all Things: Which will be sooner brought about by a zealous pursuing the great Ends of our Function, and a prudent calmness in all other things, than by even arguing much about Points in difference, much less, by bitter Invectives, or scurrilous Railings, which may widen, but are not like to heal our Breaches and Divisions: Let angry ill-natured Men value themselves as much as they please on their Virulence, we who ought to be the Disciples of Christ, must remember that New Commandment which he set that value on, as to call it his Commandment, that we should love one another as he loved us.

The Instructing the Youth, will be an easier Work to you, if there are Schools in your Parishes, especially if there are any of those Charity-Schools among you, which are the Glory of the present Age, and like to be a lasting Blessing to the succeeding Ages. For by giving good Directions to the Masters of those Schools, and by your going frequently to them to Catechize and Instruct them, and the giving the Children such small Premiums for their Encouragement, as either your own stock can afford, or as you can draw from well disposed Persons, you may with great Advantage and very little trouble to your Selves, promote this necessary and most promising part of your Function, to your own unspeakable Comfort, by which you may betimes get into their Hearts, and
fix

(* * *)

fix them to the Communion of the Church, and to a true Sense of Religion. If on the Evenings of the Lord's-Days, during at least the half of the Year when the Days are long, you would spend half an Hour, or an Hour, in these Schools, you would quickly see the good Effects of such Labours, and these would give an Authority to every thing else that you set about, and might, by the Blessing of God, give such Beginnings to Religion to young Persons, as might be happily improved to all the good Ends that a worthy Clergyman can propose to himself. In which, as well as in all your other Labours, a Blessing is daily prayed for you all, by him who is with great Sincerity and Zeal,

My Reverend and Dear Brethren,

Your most affectionate Brother

And most humble Servant in the Lord,

Gilbert Sarum.

A N

I
in t
ed t
mon
Wor
shop
the
ptur
dard
est o
I
of m
this
this v
Sheet
pass,

A N

EXPLANATION

OF THE

Church-Catechism.

I Have all my Life Time been reading, and considering Catechetical Books: In these the first Principles of Religion are opened, and by these, the first Foundations of it are laid in the Minds of Young Persons, who are accustomed to read them, and to get them by heart: Among these, I looked on that collected by Dr. Worthington, and improved by the present Bishop of Gloucester, Dr. Fowler, as one of the best; the Answers being all in the very Words of Scripture. The Church Catechism, which is our Standard, is much the Plainest, as well as the Shortest of all I have seen.

I have therefore thought it an important Piece of my Cure, to Preach copiously, and often, on this Catechism; and after many Years Practice this way, I have endeavoured, in the following Sheets, to bring the Whole into as short a Compass, as the Matter could bear: To state every

B

part

part of it, as it is proposed in the Scriptures; to explain the figurative Expressions, that occur in it; to enlarge on such an Explanation of it, as may give true Notions of every Branch of it; and to bring it all into such Terms, as may be fitted for the Capacities of the Vulgar, and of young Persons. At the End of every Explanation, I have subdivided the Questions and Answers into such Fractions as may make every part of them be better understood, and more easily remembered: To these, I add Passages of Scripture relating to them, which are opened in the Explanation; and which are fit to be got by Heart by those, who are to be thus taught: For certainly the best Method of Instruction, is to carry in our Memory the Truths of Religion, in those Words, in which the Inspired Writers have delivered them to us.

I do now publish this as a Direction to the Clergy, in instructing the Youth. I have often thought, that instead of an Afternoon-Sermon, a quarter of an Hour spent in Catechising the Youth, and in Explaining the Catechism, would be the most Useful of all the Pastoral Exercises. The Catechism being often gone over, and over again, which I reckon may be well done in two Years, would bring the most Ignorant to a competent Degree of Knowledge; and it would make Sermons, and all other good Discourses, to be better heard, understood, and remembered. I do insist much on this, as the chief, and the most promising part of the whole Pastoral Care. The more simple and plain such explanatory Discourses are, they will the more effectually answer the End designed by them: When a Clergyman has once digested a Course of these into a Method, he must not be weary in going often over them; the Labour is done once for his whole Life; and as there is a new Brood of young Children still growing up to need such Instruction, so it will be necessary,

cessary, especially for those of lower Capacities, and of a meaner Education, to hear the same Things often repeated and inculcated in the same Words; it may grow grievous to the Speaker, but it will be always safe, and useful to the Hearers.

Parents, and Masters of Families, ought to be much pressed to send their Children and Servants to attend on such Exercises, if they think they themselves are above the needing them, on their own account; and to have such Books read in their Families on the Lord's-Days, at those spare Hours which are not the Times of publick Worship; and which are too often spent idly, if not in worse purposes, for want of a better way of employing them.

God grant that this, and all other Attempts of this kind, may have a due Effect on the enlightning and awakening the rising Generations. For without somewhat extraordinary from above, the present Generation is so stupidly ignorant, and so miserably depraved, that there is little hope left of doing much good on it.

The Catechism is divided into Five Parts.

The First, explains the Baptismal Covenant.

The Second, contains the Creed, and a short Summary of it.

The Third, is concerning the Ten Commandments, with the special Duties that belong to them.

The Fourth, is concerning the Lord's Prayer, with an Explanation of it.

The Fifth, is concerning the Sacraments.

P A R T I.

Of the Baptismal Covenant.

THE Catechism begins with a Familiar, and easily answered Question, concerning the Name of the Person ; but that is asked only to introduce an Explanation of the Baptismal Covenant ; for, tho' the giving a Name is no part of Baptism, nor is any way necessary to it ; yet we see by the Account St. *Luke* (1. 59, 61.) gives of the Birth of St. *John* Baptist, that the *Jews* gave, and published the Child's Name at the Circumcision ; and from thence it became a Custom among the Christians to have a Name given at Baptism. During the Time in which the old Testament was writ, Names were often given from some remarkable Providences ; yet we see in St. *Luke*, that it was become a Custom among the *Jews*, when the Baptist was Born, to call Children by the Name of their Parents or Friends ; tho' upon that occasion the Child was called *John*, as the Angel had directed.

The Baptismal Covenant being the first Step that is made in our becoming Christians, it was very proper to begin the Catechism with a clear Account of the Stipulation, or mutual Engagements made in it. Baptism, as it is a Precept and Institution of *Christ's*, is afterwards to be spoke to ; but here it is only to be considered, as it is a mutual Covenant, into which the Person Baptized is received. The Institution and all that relates to it, belongs to another Place.

In Explaining this Covenant, it was natural to begin with the Advantages and Privileges offered to us in it. The first of these three, out of which the other two spring, is, that by Baptism, or by becoming Christians, we are made the Members of *Christ*.

Par
Chr
from
Par
to
Scit
der
by
and
Obs
Ner
beco
and
othe
and
perat
Conn
made
ment
to Ch
and t
is an
same
all Ch
him b
dence
as hin
his Pr
such J
Fruit,
they t
they a
turned
The
on of
veyed
by wh
appreh
tations.
ed and

Part I. *Of the Baptismal Covenant.* 5

Christ. This is a figurative Expression, taken from a Humane Body, of which all the distinct Parts, or Members, are united to the Head, and to one another, according to their Figure and Scituation. This Body, with all its Parts, is under the Influence and Direction of the Head, which, by several unseen Passages, conveys Heat, Life, and Motion to, all the Parts of the Body: If any Obstruction shuts any of these Passages called Nerves, then that part to which it goes, withers, becomes unactive and useles. There is also a fit and beautiful insertion of the Members into one another, by which they are all helpful to one another; and every one of them has its proper Use, and Operation. The whole is compleated by this firm Connexion, and mutual Sympathy. This Figure is made use of in several Places of the New-Testament, to express the Union of the whole Body to *Christ*, and of all the Members to one another; and the Signification of it is very plain. There is another Figure made use of by *Christ* to the same purpose, in which he is called the Vine, and all Christians the Branches; which by abiding in him by a firm Dependance, and constant Confidence in him, and having him abide in them, or, as himself varies the Expression, having his Words, his Precepts and Promises abiding in them, draw such Juice and Sap from the Root, as brings forth Fruit, and much Fruit: and these Branches, as they transmit this Sap to one another; so when they are cut off from the Root, they die, and are turned to Fewel, being indeed fit for nothing else.

These Figures do import a vital Communication of Life, Strength, and Direction, that is conveyed by *Christ*, to his true, and living Members; by which they feel often an inward and lively apprehension of Things, with a force to resist Temptations, and an activity in doing their Duty raised and kept up in them. In order to their constant

stant receiving this, they ought, by a sincere Faith, to keep the Truths of Religion often present in their Minds; and by earnest Prayers to beg assistance from God; and to be improving all they can their Faculties by Observation and Meditation, and all their other Advantages, by making the best Use of them they can; and in particular, they ought to avoid every known Sin, which, as an obstruction, will both render them unfit to pray, and will stop the Influences of the Divine Spirit, or make them ineffectual. There is somewhat real and internal intended by this Figure; which is, a vital fixed Adherence and Subjection to *Christ*; and a receiving inward Motions, Awakenings, Directions, and Assistances from him, as the Head, that animates, governs, and conducts the Body.

This Figure does also teach us, that the Members of this Body ought to be united to one another by Love, which is the Bond of Perfection: They ought to have a tender Sympathy with one another; to be ready to promote the good of all the other Members; to have a concern for them, and a readiness to assist them according to every one's Station; to despise none of a lower Station, and to envy none that are raised to a higher one. It is further implied by this Figure, that every one should know his own Station, keep to it, and do all that belongs to it, without stretching to what is beyond his strength, or above his Capacity, and without his Sphere.

A general Reflection on the whole, is, that we ought not to dislocate, or disjoint this Body, nor hurt, nor tear it in Pieces, as long as it continues in its Union with the Head *Christ*: but, if it becomes separated from *Christ*, by a Corruption of Doctrine, or Worship, then we are not bound to maintain an Union with a Church that is disjointed from the Head, and in which we cannot continue without doing some unlawful Thing, which

Part I. *Of the Baptismal Covenant.*

7

which must separate us from *Christ*; and thus the Importance of this figurative Expression seems to be sufficiently opened.

The *Second* Right or Privilege we have by our Baptism, is, that we thereby become the Children of God. In one respect we are by our original Descent from *Adam*, the Children of God; our Souls are made by him, and are made after his Image: but by our Sins we are alienated from God, and Enemies in our Minds by wicked Works; so we are to be restored to the Favour of God by *Christ*: we are born again in him, into a new State of Sonship, not conveyed to us by our natural Descent, nor by a Succession, as Heirs, or as the Kindred do become, as it were, the Sons of those in whose room they come; nor by a voluntary Choice or Fiction of Law, called Adoption, by which among the *Romans*, Men chose their Sons; but by the immediate Will of God, upon our being grafted into *Christ*, and made his Members, we are Born again, and have a new Nature formed in us, from the Principles of Religion received by us, called the Seed of God, out of which a Divine Nature springs. Then God sees his own Likeness formed in us, which he Loves, and for which he Loves us, as a Father pitying us, and pardoning our Sins, hearing our Prayers, watching over us, and providing for us; and begetting in us a comfortable Assurance of his Love, a trusting to it, and depending on it. We may be assured that we enjoy all this, if we feel we have the Hearts of Children in us towards him, with a due Love, Reverence, Obedience, and Submission to him; for then we are sure he has the Bowels, the Compassions, the Pity, the Tenderness, and the Love of a Father to us.

The *Third* Right or Privilege, which we have by our Baptism, is, that we become thereby the Heirs or Inheritors of the Kingdom of Heaven.

Our Union to Christ, as it brings us into a State of Sonship with God, so it gives us the Hope of that Inheritance which he has purchased for us; of which he is now in Possession, and is preparing a Place for all that are his. An Heir is he, who has a certain Right to succeed to an Estate after the Life of one: So we have a certain Assurance given us by the Promises of Christ, of being brought into his Kingdom and Glory, when this our Life comes to an end: Nor have we only a Promise of this, but we have an earnest of that Inheritance given us, by his Spirit dwelling in us; that deadens us to the World, and the World to us; that makes us consider our Selves as Pilgrims here on Earth, and look towards Heaven as our home and rest; studying above all Things to maintain our Claim and Title to that both clear and certain; doing nothing that may cut off the Inheritance, and forfeit our Hopes.

Question. What is your Name?

Answer. N. or N.

Quest. Who gave you this Name?

Ans. By Godfathers and Godmothers in my Baptism, wherein I was made a Member of Christ, the Child of God, and an Inheritor of the Kingdom of Heaven.

Quest. What are the Benefits you receive by your Baptism?

Ans. I become by Profession a Christian, and have three great Advantages by it.

Quest. What is the First of these?

Ans. I am made a Member of Christ.

Quest. What is meant by that?

Ans. I am joined to him as to my Head, and receive from him both Light and Strength to know and to do my Duty.

Quest. What does your being a Member of Christ oblige you to?

Ans.

Part I. *Of the Baptifmal Covenant.* 9

Anfw. It obliges me to depend on him, to trust to him, and to pray to him for Light and Strength.

Quest. How will you, if you are truly a Member of Christ, govern your self?

Anfw. I will give my self up to him, to be guided and disposed of by him.

Quest. What is further signified by your being a Member of Christ?

Anfw. That I am united to all Christians by Love, and that I ought to join my self to them in Worship.

Quest. Are you bound to be united to all Christians, and to join with them in Worship?

Anfw. Yes; as long as they are united to Christ, and believe aright, and worship him according to his Will: but if they depart from Christ, I am not to follow them in that.

Col. II. 19. *And not holding the Head, from which the whole Body by joints and bonds, having nourishment ministred, and knit together, increaseth with the Increase of God.*

Eph. I. 22, 23. *And hath put all Things under his Feet, and gave him to be the Head over all Things in the Church; which is the fulness of him, that filleth all and in all.*

Eph. IV. 16. *From whom the whole Body fitly joined together, and compacted, by that which every joint supplieth, according to the effectual working in the Measure of every part, maketh increase of the Body, unto the Edifying it self in Love.*

John XV. from ver 2, to the 9th. Ver. 4. *Abide in me, and I in you; as the Branch cannot bear Fruit of it self, except it abide in the Vine, no more can ye, except ye abide in me.*

Ver. 7. *If ye abide in me, and my Words abide in you, ye shall ask what ye will, and it shall be done unto you.*

John

John I. 12, 13. *But as many as received him, to them gave he power (or right) to become the Sons of God; who were born, not of Blood, nor of the will of the Flesh, nor of the will of Man, but of God.*

Quest. Are all the Members of the same Order, Use, or Value?

Answ. No, there are great diversities among them, but every one in his Station, ought to do all the good to others he can, not going beyond it, nor envying or despising any other Member.

I Cor. XII. 12, to the 27th. *For as the Body is one, and hath many Members; and all the Members of that one Body being many, are one Body, so also is Christ: For by one Spirit we are all Baptized into one Body. And so on to the 27th Verse. Now ye are the Body of Christ, and Members in particular.*

Quest. What is the Second Advantage you have by your Baptism?

Answ. I am made a Child of God.

Quest. What is meant by that?

Answ. Through Christ, I am reconciled to God, so that he loves me, and pities me; he provides for me, and watches over me as a Father.

Rom. VIII. 14. *For as many as are led by the Spirit of God, they are the Sons of God.*

Psal. CIII. 13. *Like as a Father pitieth his Children, so the Lord pitieth them that fear him.*

Quest. What does that oblige you to do?

Answ. To Love and Fear him, and to submit my self to him.

Matt. I. 6. *A Son honoureth his Father, and a Servant his Master; if then I be a Father, where is mine Honour; and if a Master, where is my Fear?*

Quest. By what will you know that God is become a Father to you?

Answ. By his sending his Spirit to dwell in me, and make me call on him as my Father, and trust in him.

Gal. IV. 5, 6, 7. *That ye might receive the Adoption*

Part I. Of the Baptifmal Covenant. 11

tion of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into your Hearts, crying *Abba, Father.*

Quest. What is the Third Advantage you have by your Baptifm?

Anfw. I am made an Inheritor of the Kingdom of Heaven.

Quest. What is meant by that?

Anfw. That I have a certain Hope of being admitted at my Death to enjoy God for ever in a happy Place, called Heaven, and in an endless perfect State.

1 Pet. I. 3, 4. *Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant Mercy, hath begotten us again into a lively Hope by the Resurrection of Jesus Christ from the Dead. To an Inheritance incorruptible, and undefiled, and that fadeth not away, reserved in the Heavens for you.*

Quest. Who hath given you that Hope?

Anfw. Christ hath purchased it for me; and is now gone to prepare a Place for me in it, and has promised to receive me to it.

Quest. How can you know if you are one to whom that Inheritance is promised?

Anfw. If I have his Spirit dwelling in me, by which I am made like unto him.

Rom. VIII. 16, 17. *The Spirit it self beareth witness with our Spirit, that we are the Children of God. And if Children, then Heirs of God, and joint Heirs with Christ; if so be that we suffer with him, that we may be also Glorified with him.*

Gal. IV. 7. *Therefore thou art no more a Servant, but a Son; and if a Son, then an Heir of God thro' Christ.*

Col. I. 12. *Giving Thanks unto God, who has made us meet to be partakers of the Inheritance of the Saints in Light.*

1 Thess. II. 12. *Walk worthy of God, who has called you to his Kingdom and Glory.*

THE next Thing to be explained is, the Engagement and Vow, that we take on us when we become Christians, and have a Right and Title to the great Things herein offered to us. For Baptism is a Covenant, by which Two Parties are equally bound to one another; and unless we stand to, and make good the Vow of Baptism, we have no claim to the Rights conveyed to us by it.

There are *three* Branches of this Vow: The *first* is, the renouncing of all that is contrary to it: In particular, of the Devil, the World, and the Flesh. There is no compounding in this matter; we must either be wholly Christians, or we can have no share of the Privileges of Baptism. The first of these we renounce, is the Devil; spoken of as but one, tho' they are many. They are Spirits, that move invisibly, as our Souls do: When we die, we see nothing go away, yet we are sure the Soul is gone. The Devils left their first State, and fell from it; and are now detained in Chains of Darkness, to the Judgment of the great Day: but, tho' they are under the Power of God, and cast out, or restrained by him, at his Pleasure; yet they are suffered to go to and fro upon the Earth: Where they are as roaring Lions, seeking whom they may devour. We do not know what their Activity or Influence may be; nor how it is exerted: But we are in general called on, to be on our guard, to watch and to pray, that we may not be surpris'd, nor overcome by the Wiles of the Devil. The great Work of the Devil was Idolatry; to draw Men away from worshiping and serving God, to worship the Sun, Moon, and Stars, with all the other Inventions into which Idolatry was multiplied. This led Men both to worship that, which was not God, and not only to put themselves out of his Protection, but to provoke his

his Anger and Jealouſie. It extinguished the true end of Religion, and of Worſhip, which is to poſſeſs us with true Notions of God, and make us become like him; and it turned it to a matter of Shew and Pomp, which ſoon degenerated both into groſs Impurity, and into monſtrous Cruelty. This was ſupported by Magick, by conjuring and charming: The far greateſt Number of thoſe, who do now praſtiſe this, are Deceivers; yet every one who has recourſe to them, thinking that they have a Commerce with an evil Spirit, falls into an Apoſtacy from God, and from the Baptifmal Vow. Theſe are not all the Works of the Devil. Every Sin may be reckoned among his Works; but we have more particularly five Characters of the Devil, and of theſe evil Spirits, given us in the Goſpel.

1. That he abode not in the Truth; that when he ſpeaks a Lie, he ſpeaks of his own (his proper Fiction and Invention) for he is a Liar, and the Father of it.
2. That he was a Murderer from the Beginning; *Abaddon*, or a Deſtroyer; for, as his firſt Temptation brought Death on our whole Race, ſo it was all Lie, by which *Eve* was deceived by him.
3. That he is an unclean Spirit.
4. He is called the Tempter.
5. Satan ſignifies an Adverſary, and Devil ſignifies a Calumniator, or a falſe Accuſer of the Brethren.

By theſe Characters we may eaſily diſcern whether we have renounced the Devil and his Works or not. Thoſe who love and make Lies, whoſe Art in driving Bargains is a continued Strain of Lying, have certainly his Mark on them. *St. John* ſays, *He that hates his Brother is a Murderer*: Hatred is the Root of Murder; ſo he who entertains that, makes room for, and gives place to the Devil. He who delivers himſelf up to Uncleanness, to work it with Greedineſs, and lives in the Praſtice of it, entertains a filthy Spirit within him. He who tempts others to Drunkenneſs, to Impurity, or any other Sin, becomes

becomes as a Devil to them: And he who gives himfelf up to Envy and ill Nature, and his Mouth to Slander and Detraction, comes under thofe Characters that give thofe Spirits the Names of Satan, or Devil. In thefe confifts the Image, or refemblance of the Devil: And thofe who live in them, do plainly fhew that they are of their Father the Devil. We renounce all thefe in the Vow of Baptifm: For there is no agreement between Light and Darknefs, nor between Chrift and *Belial*.

The *fecond* Enemy we are bound to renounce is, this prefent evil World: Not as if we were bound to go out of it, to abandon humane Society, and to throw up the Bufinefs of Life: We are only bound to feparate our felves from the Evil of the World, from the bad Example of thofe about us, and the ill Customs they live in. The whole World lies in Wickednefs. It is true that was faid of the Heathen World, in Oppofition to the Chriftians of that Time, but it is too vifible, that this is ftill true; and tho' all are now called Chriftians, yet the greateft part of thefe are only nominal Chriftians, they live as bad, if not worfe, than many Heathens. We muft, if we will be true Chriftians, diftinguifh our felves from thefe. The common Practice of all about us, and the faying we do as others do, is no excufe. Chriftians ought to feparate themfelves from the Evil, and the Corruption that is in the World thro' Luft. They ought to be other manner of Perfons, blamelefs and harmlefs as the Sons of God, without rebuke; fhining as Lights in the midft of a crooked and perverse Generation; that fo others feeing their Light fhine out in their good Works, may be afhamed at themfelves, and from the Beauty of Religion that appears in them, may be won by their Converfation to glorifie their Father who is in Heaven.

The very Language of the World is corrupted
by

by Oaths and Curses; by impure and indecent Discourses; and by the Scurrilities of Wrath and Anger: In all which a Christian ought to set a Watch before the Door of his Lips, that none of these Defilements may proceed out of his Mouth; but that on the contrary, the seeing or hearing them from others, may give him a true and a tender Sense of the Evil of them. All the Luxury and Prodigality, with the Vanity and Pride practised by many on one Hand, and all the Practices of Covetousness, Injustice and Oppression on the other Hand, ought to set him on his Guard; that he may not be conformed to this World in any of these, but may shew, by a contrary Course of Life, that he is transformed by the renewing of his Mind.

The *third* Thing to be renounced is, the Flesh, with all its carnal Lusts and Desires. Our Souls, by their Union with our Bodies, are obliged to many things in order to the preserving our Lives as long as God continues us here: We have many Appetites and Desires that are natural and necessary; but we are apt to run to excess about them, both in the Sort, and in the Measure of them. We are therefore bound to watch over, and govern our Appetites, that they may not carry us to the Excesses of Gluttony or Drunkenness; to Levity or Effeminacy; to Sloth and Delicacy; in some of which, tho' regard may be had to a weak Constitution, yet all eagerness or delight in those things is unbecoming a Man, much more a Christian. Other Appetites are in themselves unlawful, as even Looks and Thoughts towards those of a different Sex, except it be in order to a chaste and undefiled Marriage. These we ought to watch over, to guard against, and to check in their first Motions, since the bare entertaining them, makes us guilty in the Sight of God.

Here then is comprehended all that a Christian is to renounce: He ought to avoid every Object
and

and Occafion that may expofe him to Temptation: He ought to be on his Guard againft the Beginnings of Sin; and to be in all things unblameable and irreproveable in God's Sight.

The *fecond* Branch of the Baptifmal Vow, is, our Profeflion; that we believe all the Articles, or parts of the Chriftian Religion, to which we join a Promise to continue in it to our Lives End. The Chriftian Religion is contained in the Scriptures of the Old and New Testament: All which we ought to believe, becaufe the Books were written and delivered to the World, by Men fent of God; who by the Wonders that they wrought, and by their foretelling things that were to come to pafs long after, and that did really come to pafs, fhewed that they were fent of God, fince they did fuch Works as could not be done, but by Men affifted by an Omnipotent Power; and foretold fuch Events, as being punctually fulfilled, fhewed they received them from an Omnifcient Being. Such were *Mofes* and the Prophets: Such was Chrift and his Apostles. The Books in which the Relation of thefe Miracles and Prophefies are given, were written in that very time in which thofe things were tranfacted before vaft Multitudes; who received thefe Writings with refpect; and by transmitting them down to fucceeding Ages, fhewed that they knew that the Relations contained in them were true.

Thefe Books, more particularly the New Testament, were quickly fpread by many Copies, and in many Tranflations: they were carefully preferved, a Parcel of them being read at leaft once a Week on the Lord's-Day, when the Chriftians met together to worfhip God. A Book in fo many Hands, and fo much read and ufed, could not be altered: We have alfo a continued thread of Writers in all Ages, who have quoted Paffages out of thofe Writings, which agree with the Books that are ftill in our Hands.

Hands. Besides that Men of different Opinions, who are much divided in most other things, and are very severe on one another, yet all agree that these Books are truly the Writings of *Moses*, of the Prophets, and of the Apostles. This is a clear Account of the Grounds, why we believe the Books of the Scriptures to be the same Books, that were written in the Time in which the Wonders mentioned in them, were publickly done, and well known to be so.

But tho' this is all certainly true, yet there is another shorter Way, by which any Man may be well satisfied that the Christian Religion is from God, and is no Fiction. All the thoughts it gives us of God are Great and Noble; the Worship it prescribes, is Pure and Simple; the Rules of Life contained in it, tend to make a Man a Perfect, Amiable, Steady, and a happy Creature: they contribute to preserve his Health and Reputation; to give him a clear Understanding, and a calm Mind; to subdue his Passions; to regulate his Desires; and to govern all his Words and Actions; and so to make him shine in the World. The doing to others, as we would have others do to us; the loving all Men as Brethren; the being Humble, Meek, and Tender-Hearted; the relieving the Poor chearfully and liberally; the loving even an Enemy; the doing Good for Evil, and the overcoming Evil with Good, are Things all so fitted for Man, and for Humane Society, that it is impossible to think a Design to promote all this can be an Imposture, or that it could come from any other Hand than from an infinitely good God, and from holy Persons employed by Him.

The *Third* Part of our Baptismal Vow is, That we will keep God's holy Will and Commandments, and walk in the same all the Days of our Life: Nothing can be more just and reasonable, if we consider that we are God's Creatures; that we

and Occafion that may expofe him to Temptation: He ought to be on his Guard againft the Beginnings of Sin; and to be in all things unblameable and irreproveable in God's Sight.

The *fecond* Branch of the Baptifmal Vow, is, our Profeflion; that we believe all the Articles, or parts of the Chriftian Religion, to which we join a Promise to continue in it to our Lives End. The Chriftian Religion is contained in the Scriptures of the Old and New Testament: All which we ought to believe, becaufe the Books were written and delivered to the World, by Men fent of God; who by the Wonders that they wrought, and by their foretelling things that were to come to pafs long after, and that did really come to pafs, fhewed that they were fent of God, fince they did fuch Works as could not be done, but by Men affifted by an Omnipotent Power; and foretold fuch Events, as being punctually fulfilled, fhewed they received them from an Omnifcient Being. Such were *Mofes* and the Prophets: Such was Chrift and his Apoftles. The Books in which the Relation of thefe Miracles and Prophefies are given, were written in that very time in which thofe things were tranfacted before vaft Multitudes; who received thefe Writings with refpect; and by transmitting them down to fucceeding Ages, fhewed that they knew that the Relations contained in them were true.

Thefe Books, more particularly the New Testament, were quickly fpread by many Copies, and in many Tranflations: they were carefully preferved, a Parcel of them being read at leaft once a Week on the Lord's-Day, when the Chriftians met together to worfhip God. A Book in fo many Hands, and fo much read and ufed, could not be altered: We have alfo a continued thread of Writers in all Ages, who have quoted Paffages out of thofe Writings, which agree with the Books that are ftill in our Hands.

Hands. Besides that Men of different Opinions, who are much divided in most other things, and are very severe on one another, yet all agree that these Books are truly the Writings of *Moses*, of the Prophets, and of the Apostles. This is a clear Account of the Grounds, why we believe the Books of the Scriptures to be the same Books, that were written in the Time in which the Wonders mentioned in them, were publickly done, and well known to be so.

But tho' this is all certainly true, yet there is another shorter Way, by which any Man may be well satisfied that the Christian Religion is from God, and is no Fiction. All the thoughts it gives us of God are Great and Noble; the Worship it prescribes, is Pure and Simple; the Rules of Life contained in it, tend to make a Man a Perfect, Amiable, Steady, and a happy Creature: they contribute to preserve his Health and Reputation; to give him a clear Understanding, and a calm Mind; to subdue his Passions; to regulate his Desires; and to govern all his Words and Actions; and so to make him shine in the World. The doing to others, as we would have others do to us; the loving all Men as Brethren; the being Humble, Meek, and Tender-Hearted; the relieving the Poor chearfully and liberally; the loving even an Enemy; the doing Good for Evil, and the overcoming Evil with Good, are Things all so fitted for Man, and for Humane Society, that it is impossible to think a Design to promote all this can be an Imposture, or that it could come from any other Hand than from an infinitely good God, and from holy Persons employed by Him.

The *Third* Part of our Baptismal Vow is, That we will keep God's holy Will and Commandments, and walk in the same all the Days of our Life: Nothing can be more just and reasonable, if we consider that we are God's Creatures; that we

live in his World; and are provided for and supported by him; than that we should in all Things obey Him. And, since the Ten Commandments were pronounced with a loud Voice by God, in the Hearing of all the People of *Israel*, certainly a special Regard ought to be had to these; and we ought in a most particular manner to remember what our Saviour has called the First and the greatest Commandment, and what is the Second like unto it; which he has called his Commandment. These therefore we Promise to obey, not separating them, and choosing out of them what we are more inclined to; we must observe all his Commandments, and continue to do it not only outwardly, but with an inward Zeal and Delight; and this, not only for some time, but as long as we live; since our departing from this, will make us lose all the Fruits and Rewards of our former Obedience, and will bring a great Reproach on Religion; when those who have once began to lead a holy Life, do fall from it, and return with the Dog to his own Vomit again, and with the Sow that was washed, to the Wallowing in the Mire. This is the Sum of our Baptismal Vow.

Quest. What did your Godfathers and Godmothers then for you?

Ans. They did Promise and Vow Three Things in my Name. First, That I should renounce the Devil, and all his Works; the Pomps and Vanities of this wicked World, and all the sinful Lusts of the Flesh. Secondly, That I should believe all the Articles of the Christian Faith. And Thirdly, That I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Quest.

Quest. In the First of these you say you renounce: What do you mean by that?

Ans. That I abhor, and forsake all those things; that I will gratifie and please them no more; but will set my self against them, and guard against them all I can, and as long as I live.

Quest. What do you mean by the Devil, whom you renounce?

Ans. I am taught in the Scripture, that many Spirits rebelled against God, and fell from their first State, and were cast out of Heaven, and delivered into Chains of Darknes, to be reserved to Judgment; of whom one is Prince or Head.

Quest. What does the Scripture tell us of the Works of the Devil?

Ans. That he is a roaring Lion, going about seeking whom he may devour: So that all Sins are the Works of the Devil.

2 Pet. II. 4. *God spared not the Angels, but cast them down to Hell; and delivered them to Chains of Darknes, to be reserved to Judgment.*

Jude ver. 6. *And the Angels which kept not their first Estate, but left their own Habitation, he hath reserved in everlasting Chains under Darknes, unto the Judgment of the great Day.*

1 Pet. V. 8. *Be Sober, be Vigilant, because your Adversary the Devil, as a roaring Lion, walketh about seeking whom he may devour; whom resist stedfast in the Faith.*

Quest. What was the great Work of the Devil?

Ans. To draw Men from worshipping the true God, to worship Devils, and those who were not Gods: This is called Idolatry, and it grew to be defiled with much Impurity and Cruelty.

2 Cor. IV. 4. *The God of this World hath blinded their Minds.*

Eph. II. 2. *The Prince of the Power of the Air; the Spirit that worketh in the Children of Disobedience.*

1 Cor. X. 20. *The Things which the Gentiles Sacrifice, they Sacrifice to Devils, and not to God; and I would not that ye should have fellowship with Devils.*

Deut. XVIII. 10, 11, 12. *There shall not be found among you any one that maketh his Sons or his Daughters pass through the Fire, or that useth Divination, or an Observer of Times, or an Enchanter, or a Witch, or a Charmer, or a consulter with evil Spirits, or a Wizard, or a Necromancer: For all that do those things are an Abomination to the Lord.*

Quest. What other Characters do the Scriptures give us of the Devil and his Works?

Ans. That he is a Murderer, a Liar, and the Father of Lies: That he is a Tempter, an Unclean Spirit, a Slanderer, and an Accuser of the Brethren.

1 Joh. III. 8, 10. *He that committeth Sin, is of the Devil, for the Devil sinneth from the Beginning. For this purpose the Son of God was manifested, that he might destroy the Works of the Devil. In this the Children of God are manifested and the Children of the Devil: Whosoever doth not Righteousness is not of God, neither he that loveth not his Brother.*

Joh. VIII. 44. *Ye are of your Father the Devil, and the Lusts of your Father ye will do. He was a Murderer from the Beginning, and abode not in the Truth, because there is no Truth in him: When he speaketh a Lie, he speaketh of his own; for he is a Liar, and the Father of it.*

Matt. IV. 1, 3. *Jesus was led by the Spirit to be tempted of the Devil. The Tempter came to him.*

Rev. XII. 9, 10. *And the great Dragon was cast out, that old Serpent called the Devil and Satan, which deceiveth the whole World; he was cast out into the Earth, and his Angels were cast out with him.*

And I heard a loud Voice saying in Heaven, Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ: for the Accuser of our Brethren is cast down, which accuseth them before God Day and Night.

Matt.

Part I. *Of the Baptismal Covenant.* 21

Matt. XII. 43. *When the unclean Spirit is gone out of a Man, he walketh thro' dry Places seeking Rest and findeth none.*

Matt. XIII. 38, 39. *The Tares are the Children of the Wicked one: The Enemy that soweth them is the Devil.*

Quest. How does he tempt us to Sin?

Answ. We do not know his Methods, nor Wiles; but we are sure that he has not such Power over us as to force our Wills or Natures.

Quest. How must we be on our Guard against this Evil Spirit?

Answ. We must resist him, being stedfast in the Faith of *Christ*, who came to destroy the Works of the Devil.

Quest. How is the World our Enemy?

Answ. The ill Example of the World does corrupt us; and the Things of this World do raise in us many unlawful Appetites.

1 Joh. V. 19. *And we know that we are of God, and the whole World lieth in Wickedness.*

Quest. While we are in this World, must we not live as others about us do?

Answ. Yes, in things indifferent: But since the World lies in Wickedness, we must not be conformable to it; but tho' we are in it, we must not live according to the ill Course of it.

1 John II. 15, 16. *Love not the World, neither the Things that are in the World: If any Man love the World, the Love of the Father is not in him. For all that is in the World, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World.*

Joh. XVII. 14. *The World hath hated them, because they are not of the World; even as I am not of the World.*

Eph. IV. 18, 19. *Having the Understanding darkened, alienated from the Life of God, thro' the Ignorance that is in them, because of the Blindness of their Hearts: Who being past feeling, give themselves over to Lasciviousness, to work all Uncleanness with greediness.* *Quest.*

Quest. How is the Flesh our Enemy?

Answ. Our Bodies and Senses dispose us to many ill Thoughts, they are weak, and set on unlawful Pleasures, and unjust Gains.

Rom. XIII. 13, 14. *Let us walk honestly as in the Day; not in Rioting and Drunkenness; not in Chambering and Wantonness; not in Strife and Envyng: But put ye on the Lord Jesus Christ, and make no Provision for the Flesh, to fulfil the Lusts thereof.*

2 Cor. VII. 1. *Having therefore these Promises, dearly beloved, let us cleanse our selves from all filthiness of the Flesh and Spirit; perfecting Holiness in the Fear of God.*

Matt. XXVI. 41. *Watch and Pray, that ye enter not into Temptation; the Spirit indeed is willing, but the Flesh is weak.*

Gal. V. 16, 17, 19, 20, 21. *This I say then, walk in the Spirit, and ye shall not fulfil the Lusts of the Flesh. For the Flesh lusteth against the Spirit, and the Spirit against the Flesh; and these two are contrary the one to the other. Now the Works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleaness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, (or Zeals) Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like, of the which I tell you before, as I also told you in time past, that they who do such things, shall not inherit the Kingdom of God.*

Quest. What is meant by renouncing the Devil and his Works?

Answ. To watch against all Temptations to Idolatry, Magick, Lying, Malice, Uncleaness, and Slander.

Quest. What is meant by renouncing the World, and all the Poms and Vanities of it?

Answ. Not to be corrupted by the ill Examples of the World to Luxury, Pride, or Covetousness.

Quest. What is meant by renouncing the Flesh, with its carnal Lusts and Desires?

Answ. To moderate our use of lawful Pleasures; and

and to avoid every Thought, or Look, that leads us to unlawful Defires of Wealth, or of any thing that is immodest or unseemly.

Quest. What do you mean by believing all the Articles of the Christian Faith?

Ans. That I am assured that the whole Scripture was written by Divine Inspiration, and that therefore I will Study it as carefully as I can; that I am assured of the Truth of every thing contained in it, and will make it the Rule both of my Faith and Practice.

Heb. XI. 6. *Without Faith, it is impossible to please him; for he that cometh to God, must believe that he is, and that he is a Rewarder of them that diligently seek him.*

Joh. III. 16, 17, 18, 19. *For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting Life. For God sent not his Son into the World to condemn the World, but that the World thro' him might be saved. He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were Evil.*

Joh. VI. 69. *We believe, and are sure, that thou art that Christ the Son of the living God.*

2 Cor. V. 5, 7. *For we walk by Faith, not by Sight.*

Gal. II. 20. *I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me; and the Life which I now live in the Flesh, I live by the Faith of the Son of God, who loved me, and gave himself for me.*

Gal. III. 26, 27. *For ye are all the Children of God by Faith in Christ Jesus. For as many of you as have been Baptized unto Christ, have put on Christ.*

Quest. Why do you believe that the Writers of the Scriptures were directed by the Spirit of God?

Ans. Because they did such wonderful Works as could be done by no less Power than that of God.

Quest. Might not these Relations be fictitious, and cunningly devised Fables?

Anfw. No: For they are told to have been done in the Sight of great Numbers of Men, who were alive when those Books were writ, and they were then received by all as true; which could not have happened, if it had not been known, that all were satisfied that they were true.

Quest. How do you know that the Books we have now, are not altered since they were first wrote?

Anfw. Because there were presently many Copies, and Translations made of them; and they were in constant Use; parcels of them being read in the Publick Worship every Lord's-Day.

Quest. What do you mean by keeping God's holy Will and Commandments, and walking in them?

Anfw. That I will govern my whole Life, my Words, as well as my Actions, yea even my Thoughts, not by my own Humour, or Will, but by the holy Will and Laws of God contained in the Scripture; which I will make my Rule as long as I live in this World.

Gal. V. 6. *For in Jesus Christ, neither Circumcision availeth any thing, nor Uncircumcision; but Faith which worketh by Love.*

Gal. VI. 15. *But a New Creature.*

James II. 17, 19, 20, 26. *Faith, if it has not Works, is dead, being alone: Thou believest that there is one God; thou dost well: The Devils also beleive and Tremble. But wilt thou know, O vain Man, that Faith without Works is dead? For as the Body without the Spirit is dead, so Faith without Works is dead also.*

Matt. V. 17. *Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil.*

Matt. VII. 21. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but*

Part I. Of the Baptismal Covenant. 25
but he that does the Will of my Father which is in Heaven.

Matt. XIX. 17. If thou wilt enter into Life, keep the Commandments.

John XIV. 15. If ye Love me, keep my Commandments.

1 Cor. VII. 19. Circumcision is nothing, and Uncircumcision is nothing, but the keeping the Commandments of God.

Titus III. 8. This is a faithful Saying, and these Things I will that thou affirm constantly, that they who have believed in God, might be careful to maintain good Works: these Things are good and profitable unto Men.

Phil. II. 15, 16. That ye may be blameless and harmless, the Sons of God, without Rebuke, in the midst of a crooked and perverse Generation; among whom ye shine as Lights in the World, holding forth the Word of Life.

2 Pet. II. 21, 22. But it had been better for them not to have known the way of Righteousness, then after they have known it, to turn from the holy Commandment delivered unto them. But it has happened to them, according to the true Proverb, the Dog is turned to his own Vomit again, and the Sow that was washed, to her wallowing in the Mire.

The Third Question in the Catechism, relates to the Sense the Person has of the Baptismal Vow. That is expressed in Three Particulars; The First, is a Resolution to live according to that Vow: The Second, is a just Sense of God's Goodness in receiving us into that State: And the Third, is a Prayer to God for his Grace, to enable us to continue in it to our Lives End. A firm Resolution taken up on good Grounds, and often repeated, is a great help to engage a Man to persist in any Course whatsoever. This must not only be a bare Purpose, when one can give himself no better account

count of it, but that he has resolved on it, and will not depart from it. This will not hold a Man long, and he will have no comfort in any thing he does, when he can give himself no better Reason why he does it, but only this, because he will do it.

When one lays often before himself the Evil of Sin in its self; the ill Effects, and bad Consequences it hath on himself and on others; when one sets against this the Excellency and Beauty of Religion and Virtue, and of all the Rules that Religion prescribes; and above all, when he considers that he is God's Creature, made by him, preserved and blessed by him; he sees how just it is that he should obey all his Laws; and, when to this, he joins the Sense of God's Goodness and Love to him in *Christ Jesus*, and in the Blessings of his Gospel, by all this he is convinced, that there is nothing so holy and just, and so wise and reasonable for him to resolve on, as to be a sincere Christian.

This Resolution so taken up, he often repeats; and is deeply humbled, and ashamed in himself, when he finds, that at any time he has departed from it, and broken it. That makes him repeat it seriously within himself, not only in general, but in particular, with relation to every Sin that he may have committed, and to every Duty in which he may have fail'd. As he Mourns bitterly for his past Sins, so these will make him more Humble and more Watchful, and cautious for the Future. This he makes a constant part of his daily Meditations and Prayers.

In the next Place, he often adores God for the inestimable Blessings of the Gospel, and for the Share he has in them. A Man, who, either by hearing Travellers talk, or by reading Books of Travels, knows the Darkness and Corruption in which the Nations live, who have never heard this joyful Sound; or who considers what sort of Per-

sons

sons thofe are, who, tho' they are called Chriftians, yet by a neglected Education, living in a State of grofs Ignorance, know nothing of it, but live as Beafts, wholly led by Appetite, Paflion, Humour, and Custom: A Man, I fay, does from thence fee, what reafon he has to blefs God, that he was born and bred up among Chriftians; that his Underftanding was early awakened, and his Memory foon poffeffed with thofe great Truths: In this he rejoices, reckoning it the greateft of all the Bleffings that could have befallen him: When he fees or hears of the Stupidity or Corruption of others, he thinks in himfelf, that he might have been as bad, if not worfe, if he had been as much abandoned as thefe are: Therefore as he heartily pities them, fo he humbly bleffes God for calling him to be a Chriftian.

This is indeed a State of Salvation, in which if he follows the Truths propofed, and Rules delivered in it, he may be faved from the Wrath of God, from many Curfes in this World, and from everlafting Mifery in the World to come: By it he is likewise faved and delivered from this prefent evil World, from the ill Example, and all the other Snares that are in it: He is faved from himfelf, from his own ill Inclinations, and from the Power of his Appetites and Paflions: And in the End of all, he looks for a great Salvation, when he fhall be delivered from his Body, and all the Remnants of Ignorance, or Sin, that hang about him; and be brought into an endlefs State of true and perfect Liberty, and of a compleat Happinefs. The Sense of fo great a Happinefs will make him very careful not to fall from fuch a blefled State, nor to forfeit the Hope fet before him.

In order to this, as we ought to be ever on our Guard, fo fince there is fo much both of Levity and Weaknefs in our Natures; and fince there are fo many Tentations round about us, that prefs in upon

us at all Times; we ought to pray earnestly to God, so to fix these good purposes in our Minds, so to establish us in the good Principles formed in us, and so to fortifie us against all Tentations, and in all Difficulties, that we may continue faithful to the Death, and may overcome, and be more than Conquerours, so that in Death we may obtain the Victory, and the Crown of Life.

Quest. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

Answ. Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of Salvation through Jesus Christ our Saviour: and I pray unto God to give me his Grace, that I may continue in the same to my Lifes End.

Quest. Are you bound to stand to that which others in your Childhood engaged you to?

Answ. Yes; for I am certain I am a great Gainer by it; they promised nothing for me but what is good and just in its self, and will bring infinite Advantages to me.

Quest. How will you then set about the Performing those Promises made in your Name?

Answ. I will daily renew them my self; I will take the Vows of God on me, and will maintain a steady Resolution to continue to keep them; I will keep these oft in my Thoughts, and renew them frequently; I will watch over my self, and against all the Beginnings of Sin, and of falling away.

Psal. CXIX. 30. *I have chosen the Way of thy Precepts, thy Judgments have I laid before me.*

Ver. 57. *I have said, I will keep thy Law.*

Ver. 93. *I will never forget thy Precepts, for with them thou hast quickened me.*

Psal.

Pfal. CXIX. 106. I have sworn it, and I will perform it, that I will keep thy righteous Judgments.

Quest. Is not this a great Slavery into which you put and engage your self?

Answ. No: It delivers me from the Bondage of Sin, and brings me into the freedom of the Sons of God.

Quest. What Sense have you of this, and of him that procured it to you?

Answ. I thank God daily for it thro' *Jesus Christ* my Saviour; and when I observe the Difference, he has put between me and many others, I humbly bless his holy Name for it; I acknowledge my self unworthy of it; and that I owe it wholly to his Goodness and Mercy.

Pfal. CXVI. 16, 17, 18. Oh Lord, truly I am thy Servant, I am thy Servant, and the Son of thine Handmaid; thou hast loosed my Bonds. I will offer to thee the Sacrifices of Thanksgiving, and will call upon the Name of the Lord. I will pay my Vows now to the Lord, in the Presence of all his People.

Rom. I. 16. I am not ashamed of the Gospel of Christ, for it is the Power of God unto Salvation.

Quest. What do you further do in order to your continuing stedfast in this your purpose?

Answ. I Pray to God for his Favour and Assistance in Watching over, Directing and Supporting me, so that these good Thoughts may ever remain with me, and have a full Power over me.

Titus III. 5. According to his Mercy he saved us, by the Washing of Regeneration, and Renewing of the Holy Ghost.

Philip. I. 6. Being confident of that very thing, that he who has begun a good Work in you, will perform it until the Day of Jesus Christ.

Philip. II. 13. For it is God that worketh in you, both to Will, and to Do, of his own good Pleasure.

2 Cor. XII. 8, 9. *For this Thing I besought the Lord thrice, that it might depart from me. And he said unto me, My Grace is sufficient for thee: For my Strength is made perfect in Weakness. Most gladly therefore will I rather glory in my Infirmities, that the Power of Christ may rest upon me.*

PART.

T
fle
Sun
Cro
fee
the
Wo
Th
wh
Rel
fwe
of
the
T
Fat
Hea
of
the
WI
tha
vin
tho
T
Wo
Glo
be
Pow
nes
tion
Twa
a su
Hun

t. I.
the
d. be
or my
ladly
t. the

P A R T II.

Of the Apostles Creed.

TH E next Part of the Catechism, is concerning the Creed, commonly called the Apostles Creed, with a short Abstract of it; This short Sum of the Christian Faith, is called the Apostles Creed, not because it was composed by them. We see they had in their Time some Forms, called by them the Form of Doctrine, the Form of sound Words, the Words of Faith, and wholesome Words: These very probably were some short Forms in which the most Important Parts of the Christian Religion were reduced under Heads, to which Answers were made in Baptism. The saving Virtue of which, is ascribed by St. *Peter* to the making these with a good Conscience.

R T.

The *First* Article contains our Belief in God the Father Almighty; and that he is the Creator of Heaven and Earth. To believe, is to be persuaded of the Truth of something that is credible, upon the Testimony of another who assures us of it. When the Person who bears the Testimony, proves that he is sent by God, then we believe by a Divine Faith, which rests upon the Truth and Authority of God, who cannot Lie or Deceive.

That there is a God, we see by his wonderful Works. The Heavens and the Earth declare his Glory: We cannot conceive, that any Thing can be made of Nothing; but by an Infinite and Eternal Power. The great Order, the Beauty, the Usefulness, the Variety, and the vast extent of the Creation, do amaze us: For, tho' this Earth is about *Twenty Six Thousand* Miles in Compass, yet this is a small Globe compared to the Sun, which is some Hundred Thousand Times bigger than this Earth;
and

and yet is but a small Part of the Creation ; as appears by the Space he takes up in the great compass of the Heavens. There is Reason to believe that every Star is a Sun, and may have a great Compass of the Heavenly Matter about it.

He that Made, that Disposes, that Preserves and Governs all Things, is called GOD : We cannot know him to Perfection ; only we are sure he is a Mind infinitely Perfect in, and from himself ; and that he made all Things, that so he might discover and communicate some part of his Glory and Happiness, to Beings made after his own Likeness ; such are Angels and Men.

This God is of infinite Power, since he made all Things of nothing. He is infinitely Wise, having framed the Worlds in a wonderful Order, Perfect, Good and Useful ; but that in which we are chiefly to rejoice, and for which we ought to Praise Him continually, is his unspeakable Love, his Goodness and Mercy, his Long-suffering Patience, and his readiness to forgive, to receive us into his Favour, and to bless us with all Blessings Temporal, Spiritual, and Eternal : This infinite Mind is every where, and sees and knows every thing. Him therefore we ought to Adore, Praise, and Serve continually.

This God is the Father of all, as he gives Being, and Life, and Breath to all ; but he is in a more unconceivable Manner, the Father of our Lord *Jesus Christ* ; who was in his Bosom (a figurative Expression, setting forth a most intimate Union) from all Eternity : For from the Beginning he was with God, and was God, the only begotten Son of God.

This Great and Glorious Being, is a Mind that hath no Body : If Eyes and Ears are ascribed to Him, that is only to set forth to us, in Words suited to our Capacities, that he knows all Things, and directs and orders all Things. He is perfect

in

in himself: and has no Disorders, or Passions in his Thoughts, such as we have: These flow from a Sense of some Trouble given us, which we cannot keep off, resist, or punish: But these are not incident to a Being infinitely Perfect; yet God is said to be Angry, to be Jealous, to Revenge, and to have Fury; which are all Expressions suited to us, to make us apprehend his Hatred of Sin, and the great Severity of his punishing Sinners.

He is alike present every where, tho' when his People worship him, he is said to be among them: that is, an Influence from him does both animate them, and protect them, and makes them feel often that their Prayers are accepted, and answered by him. He is said to be in Heaven, where the Angels, and the Spirits of just Men made perfect, do see and enjoy him: that imports, that tho' he is every where present, yet there is a particular Place in the Creation, called Heaven, in which he manifests his Glory more clearly, and communicates a fuller Measure of his Essential Happiness, to the Inhabitants of those Regions.

But tho' we cannot raise our Thoughts of God in any Degree to be equal to his Glory and Perfections, who is incomprehensible, and exalted far above all Blessing, and Praise; yet we see and know enough of him, to let us understand, that we ought to Adore and Worship him: We are his Creatures, living in his World, and by his Providence; we ought therefore to raise in our Minds a holy Reverence for him, and a humble Submission and Dependance on him; we ought to meditate often on the Greatness, the Beauty, and the wise Order of his Creation; and so to fill our Minds with great and bright Ideas of him; we ought to direct our enquiry into his Works, and our Knowledge of them chiefly to this end; and all our Reflections on his Providence, and on what happens in the World; more particularly what relates to our
D selves,

selves, ought to raise in us great Thoughts of that infinite Power, Wisdom, and Goodness.

The several Points of revealed Religion, ought to be considered by us, with this View, that our Minds may be always possessed with humble Adorations. and grateful Acknowledgments: From the Belief of the infinite Perfections of God, we must believe, that all he does is well done; and that all the Messages he sends to us, by Persons, to whom he gives clear Warrants of his Authority lodged with them in the Miracles they do, and in the Events they foretel, must be true, and not Impostures: Likewise we must believe, that he so governs them, that they can mix no Inventions of their own with that, which he gives them in Charge. For if he gives a visible Character of a Commission to any Man, all Men are by that bound to hearken to, to believe; and to obey that Message: and to conclude from his infinite Purity and Truth, that he will certainly so conduct and direct these, that speak in his Name, that they shall in nothing mistake his Mind, or mix any thing of their own with it; otherwise God should be the Cause of Mens being led into Mistakes and Errors. So much of the First Article.

Quest

Par

Que

An

mig

Je

con

gin

Ma

ed in

from

sit

Alm

the

ly

Com

Sing

Life

Qu

Artic

An

the

Wo

Sec

deem

Thi

fieth

Qu

An

by the

in their

Ron

Form o

1 T

nourish

1 T

of our

2 T

which t

Quest. **R**ehearse the Articles of thy Belief?

Ans. I believe in God the Father Almighty, Maker of Heaven and Earth: And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead and buried, He descended into Hell; The third Day he rose again from the Dead, He ascended into Heaven, And sitteth on the right hand of God the Father Almighty; From thence he shall come to judge the Quick and the Dead; I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of Sins; The Resurrection of the Body, and the Life everlasting. Amen.

Quest. What dost thou chiefly learn in these Articles of thy Belief?

Ans. First, I learn to believe in God the Father, who hath made me and all the World.

Secondly, In God the Son, who hath Redeemed me, and all Mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

Quest. Why call you this the Apostles Creed?

Ans. Because it contains the Doctrine delivered by them; of which there were some Forms settled in their Days.

Rom. VI. 17. *Ye have obeyed from the Heart that Form of Doctrine, which was delivered you.*

1 Tim. IV. 6. *A good Minister of Jesus Christ, nourished up in the Words of Faith, and of good Doctrine.*

1 Tim. VI. 3. *Wholsome words, even the Words of our Lord Jesus Christ.*

2 Tim. I. 13. *Hold fast the Form of sound Words, which thou hast heard of me, in Faith and Love.*

Quest. What do you mean when you say, I believe in God?

Ans. That I am persuaded that he is, that I trust in him, and am persuaded of the Truth of all that has been revealed to the World in his Name, and by his Authority.

Quest. How do you know that there is a God?

Ans. The whole Creation shews, that it was made by a Being of infinite Power, Wisdom, and Goodness.

Psal. XC. 2. *Before the Mountains were brought forth, or ever thou hadst formed the Earth, and the World, from everlasting to everlasting thou art God.*

Quest. What is God?

Ans. An infinitely perfect Mind, without Beginning, and of Himself; who is every where, knows every thing, is Pure, Holy, Wise, Just, Merciful, and Gracious.

Exod. III. 14. *And God said unto Moses, I A M that I A M.--- I A M hath sent me unto you.*

Job XI. 7. *Canst thou by searching find out God? Canst thou find the Almighty to perfection?*

Neh. IX. 5. *Bless the Lord your God for ever and ever: and blessed be thy glorious Name, which is exalted above all Blessing and Praise.*

1 Kings VIII. 27. *But will God indeed dwell on the Earth? behold the Heaven, and the Heaven of Heavens cannot contain thee.*

Heb. IV. 13. *Neither is there any Creature that is not manifest in his Sight: but all things are naked and open, unto the Eyes of him with whom we have to do.*

Habakkuk I. 13. *Thou art of purer Eyes than to behold Evil, and canst not look on Iniquity.*

Psal. V. 4, 5. *Thou art not a God that hast Pleasure in Wickedness, neither shall Evil dwell with thee. The foolish shall not stand in thy sight, thou hatest all the workers of Iniquity.*

Exod. XXXIV. 56. *And the Lord descended in the Cloud, and stood with him there, and proclaimed the*

Name

Name of the Lord, The Lord, The Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Mercy, keeping Mercy for Thousands, forgiving Iniquity, Transgression, and Sin, and that will by no means clear the Guilty.

Micah VII. 18, 19. Who is a God like unto thee, that pardoneth Iniquity, and passeth by Transgression; he retaineth not his Anger for ever; but he delighteth in Mercy. He will return again, he will have Compassion upon us, he will subdue our Iniquities; and thou wilt cast all their Sins into the depths of the Sea.

Quest. What do you mean by calling him the Father?

Answ. That he gave Beginning, Being, and Life to all Things, and to all Men: but more particularly, that he is the Father of our Lord Jesus Christ, his only begotten Son.

Joh. I. 14. The Word was made Flesh, and dwelt among us, and we beheld his Glory, the Glory as of the only begotten of the Father, full of Grace and Truth.

Ver. 18. No Man hath seen God at any time: the only begotten Son, which is in the Bosom of the Father, he hath declared him.

Quest. What do you understand by Almighty?

Answ. That he is a Being of infinite Power, who can do whatsoever pleases him.

Acts XVII. 24, 25, 28, 29. God that made the World, and all Things therein, seeing that he is the Lord of Heaven and Earth, dwelleth not in Temples made with Hands: neither is worshipped by Mens Hands, as tho' he needed any thing; seeing he giveth to all, Life, and Breath, and all Things. For in him we Live, and Move, and have our Being. Forasmuch then as we are the Offspring of God, we ought not to think that the Godhead is like unto Gold, or Silver, or Stone.

Psal. XIX. 1. The Heavens declare the Glory of God, and the Firmament sheweth his handy Work.

Rom. I. 20. For the invisible Things of him are clearly seen from the Creation of the World, being un-

derstood by the Things that are made ; even his Eternal Power and Godhead.

Quest. How did God make Heaven and Earth?

Answ. He made all Things of nothing ; and when he had made them, he put them in the wonderful Order, in which we see the Course of Nature runs on still.

Quest. What do you mean by Heaven, which you say he Made?

Answ. I mean all that wide extent that we see over our Heads ; but more particularly the Sun, Moon, and Stars, those Heavenly Bodies that declare his Glory.

Quest. What else may be meant by Heaven ?

Answ. The Region of Angels and blessed spirits ; in which God's Glory does more fully appear.

1 Tim. VI. 15, 16. *The Blessed, and only Potentate ; the King of Kings, and Lord of Lords. Who only hath Immortality, dwelling in the Light which no Man can approach unto ; whom no Man hath seen, or can see ; to whom be Honour and Power everlasting.*

Isai. LVII. 15. *For thus saith the high and lofty One, that inhabiteth Eternity, whose Name is Holy ; I dwell in the High and Holy Place ; with him also that is of a humble and contrite Spirit ; to revive the Spirit of the Humble, and to revive the Heart of the Contrite ones.*

Quest. What do you mean by the Earth which he made ?

Answ. I mean this round World, and every Creature in it ; more particularly Man, whom he has set over all his Works.

THE

THE Second Part of the *Creed* relates to our Saviour, and in that there are *Three Parts*: The 1st, is his Name and Character, Jesus Christ his only Son our Lord: The 2^d, sets out his Humiliation: And the 3^d, his Exaltation.

In the *First*, these *Four Things* are to be considered. *First*, His proper Name, *JESUS*. *Secondly*, His Designation, *CHRIST*. *Thirdly*, His Relation to the Father, *His only SON*. *Fourthly*, His Authority over us, *Our LORD*. The Name *Jesus* is the same with *Joshua*; it signifies a Saviour in the *Hebrew*. *Moses* brought the People of *Israel* to the Border of the Promised Land; but it was *Joshua* that led them into it: So the *Mosaic* Dispensation lasted till the *Messias* came, who opened the Kingdom of Heaven to us. He was called *Jesus* by the Angel, with this Reason given for the Naming him so, *For he shall save his People from their Sins*. Sin being a Breach of God's Laws, and a Revolt against his Authority over us, brings us under the Wrath of God; makes us liable to Punishments; it states us in an Opposition to God, and brings us into an Enmity with him. The Sins we commit, do also corrupt our Natures, and vitiate our Faculties; so that we become Slaves, and Bondmen, to Sin. Now in Order to the Awakening and Reclaiming the World out of this State, it was necessary to free us from the Guilt of Sin; and to proclaim a full Pardon to all Sinners upon their sincere Repentance. If there were nothing but Terrour and Wrath set before Men, this must sink them into Despair: Nothing could so effectually awaken them to Repentance, as an Offer of Pardon and Reconciliation. This our *Jesus*, whom God has exalted to be a Prince and a Saviour, offers to us; and with it, he gives to those who come sincerely to him, a Strength to overcome and subdue Sin, and in the

End, to root out of them all sinful Inclinations. These go together ; we know therefore that we are saved from our past Sins, from their Guilt, and the Punishment due to them, when we perceive that we are delivered from the Love, and the Power of all Sin.

Christ, is a *Greek* Word, and answers to *Messias*, an *Hebrew* Word, both signifie, *One Anointed*, that is, qualified and sent by God on a great Commission. Oil being a Liquor that enters deeper into our Pores than any other ; it was used as a Figure to signifie the Effusion of an Internal Virtue, by which, Men sent of God, were eminently furnished for the Station in which they were put by a Divine Appointment. The Prophets were called God's Anointed, *Elijah* anointed *Elisha* : *Aaron* and his Sons the Priests, were also Anointed. We find also that Kings were by a special Command, Anointed. *Saul*, *David*, *Solomon*, and *Jehu*, were Anointed by Prophets : These were the highest and most important Functions among Men ; to the discharging of which, a high Measure of the Divine Spirit was necessary. Now the *Christ*, or promised *Messias*, was Anointed with the Oil of Joy above all others. He was first Anointed with the Spirit of the Lord to Preach glad Tidings ; to declare the Will of God to us ; to give us assurances of his Favour ; and to bring Life and Immortality to Light. He was also to be a Priest for ever, to offer up himself to God thro' the Eternal Spirit ; to purge our Consciences from dead Works, to serve the living God : And he by his own Blood obtained eternal Redemption for us ; and has entred into Heaven it self, to appear before God for us, where he ever Lives, and is our Advocate, and makes Intercession for us. He is also our Prince, and our King ; called the Prince of the Kings of the Earth, and the King of Kings. He has given us Laws, which we are bound to obey ;

obey ; and if we do this, we are sure he will defend and protect us, and deliver us from our Enemies, and crush or destroy them ; which is set forth under the Figure of a Rod of Iron, by which Earthen Vessels are easily broken.

Christ is God's only Son : As a Man, he was the only one, whose first Beginnings in his Mother's Womb, were the Effect of the Power and Spirit of God ; but in a higher, and more unconceivable Manner. He was before all Worlds with God, and was God, the only begotten of his Father, was in his Bosom, and knew his Father, as he was known of him. We are commanded to Worship him, to pray to him, and to believe in him ; all which would be Idolatry, if he were not the true God. He created all Things, and knows all Things, and is every where. He was in the Form of God, and thought it no Robbery to be equal with God, and is in all, and over all, God Blessed for ever. This is indeed above our Comprehension ; but since it is delivered in the Scripture, we ought to believe it as a main Article of the Christian Faith.

He is our Lord : For as God has given him all Power in Heaven and Earth, so he, having Redeemed and Bought us with a Price, hath a Right to us both in Soul and Body, in which we ought to Obey, Serve, and Glorifie him.

Quest.

Quest. **W**HAT follows this Article of Believing in God?

Ans. And in **J**esus **C**hrist his only **S**on our **L**ord.

Quest. What does the Name **J** **E** **S** **U** **S** signifie?

Ans. A Saviour, to save his People from their Sins.

Luk. I. 31. And behold thou shalt conceive in thy Womb, and bring forth a Son, and shalt call his Name **J** **E** **S** **U** **S**.

Matt. I. 21. For he shall save his People from their Sins.

Act. IV. 12. Neither is there Salvation in any other ; for there is no other Name under Heaven given among Men, whereby we must be saved.

Act. V. 31. Him has God exalted with his Right Hand, to be a Prince and a Saviour ; for to give Repentance to Israel, and forgiveness of Sins.

Rom. VIII. 1. There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.

Quest. How does Christ save us from our Sins?

Ans. He bore our Sins on his own Body, and by his Death redeemed us from Death, and the just Punishment due to Sin.

Quest. How shall we know if we are saved from our Sins by Christ?

Ans. If we are delivered from the Power of Sin, so that we are Dead to Sin, but Alive to God.

Quest. Why do you call this Jesus, Christ?

Ans. Because Christ, or Messias, signifies one Appointed by God, filled with the Holy Ghost for great Ends.

Dan. IX. 26. Messias the Prince. Messias shall be cut off.

Joh. I. 41. We have found the Messias, which is being Interpreted, the Christ.

Quest.

Quest. Who were Anointed by the Command of God in the Old Testament?

Ans. Prophets, Priests, and Kings; and Jesus was Anointed for all these Offices.

Psal. CV. 15. *Touch not mine Anointed, and do my Prophets no harm.*

1 King. XIX. 16. *And Jehu the Son of Nimshi, shalt thou Anoint to be King over Israel; and Elisha the Son of Shaphat, shalt thou Anoint to be Prophet in thy Room.*

Exod. XL. 13. *And thou shalt Anoint Aaron, and sanctifie him, that he may Minister unto me in the Priest's Office.*

1 Sam. X. 1. *Then Samuel took a Vial of Oil, and poured it upon his Head, and kissed him, and said, Is it not because the Lord hath Anointed thee to be Captain over his Inheritance?*

1 Sam. XVI. 13. *Then Samuel took the Horn of Oil, and Anointed him in the midst of his Brethren, and the Spirit of the Lord came upon David from that Day forward.*

Quest. How was he a Prophet?

Ans. By revealing the Will of God to us, and Teaching us the Way to please him; and by giving us the Assurance of an eternal Happiness in Heaven.

Isai. LXI. 1. *The Spirit of the Lord is upon me, because the Lord hath Anointed me to Preach good Tidings unto the Meek.*

Matt. XXVIII. 19, 20. *Go ye therefore, and Teach all Nations: Teaching them to observe all Things whatsoever I have commanded you; and Lo, I am with you alway, even unto the End of the World.*

Quest. How was he a Priest?

Ans. He offered himself on the Cross to be a Sacrifice for us; he is now in Heaven interceding for us; and he blesses us with Blessings of all Sorts.

Heb. IV. 14. *Seeing then that we have a great High Priest that is passed into the Heavens, Jesus, the Son of*

of God; let us hold fast our Profession: For we have not an High Priest which cannot be touched with the feeling of our Infirmities; but was in all Points tempted like as we are, yet without sin.

Psal CX. 4. The Lord hath sworn, and will not repent: Thou art a Priest for ever, after the Order of Melchizedeck.

Heb. VII. 26. Such a High Priest became us, who is Holy, Harmless, Undeiled, separate from Sinners, and made higher than the Heavens.

Quest. How was he a King?

Answ. He is exalted now to Rule all Things in Heaven and in Earth: He has given us Laws; and he protects those that trust in him, and obey him; and will subdue all their Enemies.

Heb. X. 12, 13, 14. But this Man, after he had offered one sacrifice for sins, for ever sat down on the Right Hand of God. From henceforth expecting till his Enemies be made his footstool: for by one Offering he hath perfected for ever them that are sanctified.

Rev. XIX. 16. And he hath on his Vesture, and on his Thigh, a Name written, King of Kings, and Lord of Lords.

Quest. How is he the only Son of the Father?

Answ. As he was Man, the beginning of his Body was the immediate Work of God; but as God, he came out from the Father, and is one God with the Father.

Phil. II. 6, 9, 10, 11. Who being in the form of God, thought it no Robbery to be equal with God. Wherefore God also hath highly exalted him, and given him a Name, which is above every Name. That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth; and that every Tongue should confess, that Jesus Christ is Lord, to the Glory of God the Father.

Act. X. 30. God Anointed Jesus of Nazareth with the Holy Ghost, and with Power.

Pfal. XLV. 7. God, thy God, Anointed thee with the Oil of Gladness above thy Fellows.

Quest. How can we apprehend or understand this?

Answ. We cannot comprehend the manner of it; no more, than how God made things out of nothing, or how he is every where, and knows all Things.

Quest. Why do we then believe it?

Answ. Because we find it in the Scriptures; and we are sure that many things are true, tho' we cannot comprehend the manner how they are so.

Joh. I. 14. And we beheld his Glory, the Glory as of the only Begotten of the Father.

Matt. XI. 17. No Man knoweth the Son, but the Father; neither knoweth any Man the Father, save the Son; and he, to whomsoever the Son will reveal him.

Heb. I. 5. Unto which of the Angels said he at any time, Thou art my Son, this Day have I begotten thee.

I Cor. VIII. 6. But to us there is but one God, the Father; of whom are all Things, and we in him: and one Lord Jesus Christ; by whom are all Things, and we by him.

Col. III. 17. And whatsoever ye do in Word or Deed, do all in the Name of the Lord Jesus.

Joh. I. 1, 2, 3. In the Beginning was the Word, and the Word was with God, and the Word was God. The same was in the Beginning with God. All things were made by him, and without him was not any thing made, that was made.

Rom. IX. 5. Of whom, as concerning the Flesh, Christ came; who is over all God blessed for ever.

Act. VII. 59. Stephen calling upon God, saying, Lord Jesus receive my Spirit.

Heb. I. 6. *And let all the Angels of God Worship him.*

Quest. How is Jesus Christ said to be our Lord?

Answ. Because God hath put all Things under him: And since he bought us with a Price, we are his, and not our own.

1 Cor. VI. 19, 20. *And ye are not your own. For ye are bought with a Price.*

Titus II. 14. *Who gave himself for us, that he might redeem us from all Iniquity, and purifie unto himself a peculiar People zealous of good Works.*

THE

T
milia
ceive
Mar
Cruci
scend

T
of D
it w
Sinn
the
the l
emp
form
form
by t
And
mife
brea
mak
Birt
Wor
oned
the S
to g
due
in J
ginn
the
migh
at R
in th
ed ;
was
naile
anot
was

THE *Second Branch* of that part of the Creed which relates to Christ, is concerning his Humiliation, expressed in *Seven Particulars*, 1. *Conceived by the Holy Ghost.* 2. *Born of the Virgin Mary.* 3. *Suffered under Pontius Pilate.* 4. *Was Crucified.* 5. *Dead.* 6. *And Buried.* 7. *He descended into Hell.* Of these in Order.

The whole Race of Mankind having the Seeds of Death and Corruption derived down to them, it was necessary, that he who was to reconcile Sinners to God, and to set a perfect Pattern to the World, should be free from Sin himself, so the beginnings of Christ's Body were to be exempted from this. Therefore he was miraculously formed by the Power of the Holy Ghost. God formed Man at first by his Almighty Power, and by the same Power our Saviour was also formed. And since Sin began in the Woman, but the Promise was, that the Seed of the Woman should break the Serpent's Head, so God thought fit to make a Woman the only Person concerned in the Birth of Christ; who was thus the Seed of the Woman, and she is on that Account to be reckoned blessed among Women; but that is all that the Scripture ascribes to her, therefore we ought to give her no share of the Honour that is only due to her blessed Son. The *Roman Governour* in *Judea*, *Pontius Pilate*, is named, that in the Beginnings of Christianity, the Christians might know the exact Time of our Saviour's Death, and so might appeal to such Records, as were then kept at *Rome*, of what was done by their Governours in the Provinces. The Form of his Death is marked; it was an erected Beam, on which another was near the Top laid cross; his Hands were nailed to the Cross Beam, and his Feet, one over another, were nail'd to the main Beam. This was both a Slow, a Painful, an Ignominious, and
an

an accursed Death. Slaves and the worst sort of Malefactors were put to Death in this manner ; but as Christ was made a Curse for us, so he endured the Cross, despising the Shame.

In his Agony the Night before, he set us a perfect Pattern of Praying oft, and earnestly to God, to be delivered out of every great Affliction, but with Resignation to the Will of God : Saying, *Not my Will, but thy Will be done* : And with such a Gradation in it, as to say next, *If it may not pass from me, thy Will be done*. Every Word that he spoke on the Cross, shews how entirely clear his Mind was, and is very proper for our Imitation. *Father forgive them, they know not what they do* ; teaches us, both to think as mildly as we can, even of the worst Actions ; and to pray God to forgive the worst Men, when they are doing us the greatest Injuries possible.

His saying to his Mother, *Behold thy Son* ; and to his beloved Disciple, *Behold thy Mother* ; expressed his just Tendernefs for his Mother, and his Confidence in that Disciple ; and shews us, that the Ties of Nature, and the Endearments of Friendship, may be carried on by the Perfectest Men, to their last Minutes.

His next Words were, his accepting the sincere Conversion of the Thief in his last Agonies, who, for ought we know, never heard of Christ, till he saw him at that time, and was then in a glorious manner converted, and made a solemn Confession of him, and an earnest Address to him, which our Saviour did accept, and promised that *he should be that Day with him in Paradise*.

The great Torment he was in, made him cry out, *I thirst* ; that being the most sensible Pain in such Torture, yet he refus'd the Draught offered him, which some think, was a stupifying Opiate, while others think it hastened Death by setting the Blood a Running ; but he bore all without taking any of these Remedies.

The

The Misery he was in, made him cry out, *My God, My God, why hast thou forsaken me!* The extremity of Pain, and the withdrawing of all inward Comforts, with such other Agonies in his Mind, which we cannot fully understand, was all the forsaking he could fall under; yet under all this he still Trusts in God as his God, and calls on him; and in both Respects was our Pattern.

He continued to bear all this, till he knew that all was *finished* for which he came into the World; and when he said that, he concluded with this, *Father, into thy Hands I commend my Spirit*: still owning God in all his Sufferings as his Father; laying down his Life, and going to his Father; leaving us the perfectest Pattern for the last Words, with which we should desire to die.

Thus Christ died. He was Buried in a Tomb hewed out of a Rock, like a Vault dug in a Rock, with Shelvings about, on which the Dead Bodies were laid; not a common one which had many Issues, so that if he had been put in any of these, there was a possibility of saying, that he was stole out another way; therefore, that there might be no colour for such a pretence, he was Buried in a new Tomb, to which there was but one Entrance.

By his *descending into Hell*, which should be rendred, *the unseen Regions*, or the *Regions of separate and invisible Spirits*, is to be understood, that his Soul was not still in his Body, as in some Apoplectical Persons Souls remain in them long, even when there are no signs of Life; but his Soul was entirely disunited and separated from his Body, of which the Piercing his Heart, and the Blood and Water coming out from it, was a certain Sign.

All this Christ suffered for us. God having threatned Death to *Adam* and his Posterity, and the World being defiled before God, all Men were

the Objects of his Wrath and Justice; if no Pardon had been offered, Men were abandoned to Despair: Pardon without a Sacrifice, would have made Sin appear to be a small matter, that was so easily pardoned; therefore God offered a free Pardon, in Consideration of the Sacrifice his Son offered freely to him, otherwise neither Men nor Devils could have had any Power over him. But it was not suitable to the Purity of Divine Worship, that either Christ should have been offered on an Altar by a Priest, or that he should have done it with his own Hands: The Method God chose was, that while wicked Priests animated a blind and mad Multitude in a violent manner to fall upon him, He, in humble Submission to the Will of God, and for the Joy that was set before him, of being the Saviour of the World, should with entire Resignation to God, and an absolute Dependance on him, and with all the Humility and Gentleness possible, with an universal extent of Charity to all Mankind, and a particular Intercession for his Persecutors, bear all the Indignities and Torments, that wicked and enraged Men could lay on him; and in so doing, he made himself a *Sin*; that is, in the Scripture Phrase, an Offering for Sin for us, that we might be the Righteousness of God in him.

Quest.

Part I.

Quest.

Ans.
Son,
kind.

Quest.
kind?

Ans.
was m

Luk.

and the

therefor

thee, sh

Quest.
Ans.

no Fat

the Blo

the im

Joh.

dwelt a

Gen.

and the

it shall

Heel.

Gal.

God sen

Isai.

Behold

Quest.

Ans.

rried t

they c

all tha

Quest.

Ans.

World

Seven

II.
Par-
to
ave
s fo
Par-
of-
nor
But
or-
ered
ave
God
ed a
to
Will
im,
with
lute
ility
tent
In-
dig-
ged
made
, an
the

Part II. *Of the Apostles Creed.*

51

Quest. **W**HAT dost thou farther learn in these Articles of thy Belief?

Ans. 2. I learn to believe in God the Son, who hath Redeemed me and all Man-kind.

Quest. How did he Redeem you and all Man-kind?

Ans. He who was with God, and was God, was made Flesh, and dwelt among Men.

Luk. I. 35. *The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee, shall be called the Son of God.*

Quest. Who were his Parents?

Ans. He was the Seed of the Woman, but had no Father; for the Holy Ghost overshadowed the Blessed Virgin; so that he was conceived by the immediate Power of God.

Joh. I. 14. *And the Word was made Flesh, and dwelt among us.*

Gen. III. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed; it shall bruise thy Head, and thou shalt bruise his Heel.*

Gal. IV. 4. *But when the fulness of Time was come, God sent forth his Son made of a Woman.*

Isai. VII. 14. *The Lord himself shall give you a sign, Behold a Virgin shall conceive and bear a Son.*

Quest. Where was he Born?

Ans. In Bethlehem; for his Mother being Married to Joseph, who was of the Line of David, they came thither, when the Romans commanded all that Nation to be Enrolled, or Taxed.

Quest. When was he Born?

Ans. About the Four Thousand Year of the World after the Creation, and above One Thousand Seven Hundred Year ago, when the Scepter was
E 2 depart-

departed from Judah, and all the Jews were waiting for him.

Quest. How long did he live?

Ans. It is commonly thought that he lived *Thirty Three Year and an Half.*

Quest. Under whom did he Suffer?

Ans. Under Pontius Pilate, a Roman, who then Governed Judea.

Quest. What sort of Death died he?

Ans. He was nailed to a Cross both Hands and Feet.

Quest. Since Death is the Punishment of Sin, How came he to die who knew no Sin?

Ans. He had indeed no Sin; but out of his Love and Pity for us he took our Sins on him, and so he was made a Sacrifice for us, that he might redeem us from all Iniquity.

Heb. II. 9. *Wee see Jesus, who was made a little lower than the Angels, for the Suffering of Death, Crowned with Glory and Honour, that he, by the Grace of God, should tast Death for every Man.*

Heb. XII. 2. *Looking unto Jesus, the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despising the Shame, and is set down at the right Hand of the Throne of God.*

Isai. LIII. 5, 6. *He was wounded for our Transgressions, he was bruised for our Iniquities: the Chastisement of our Peace was upon him, and with his stripes, were we healed. All we like sheep, have gone astray, we have turned every one to his own Way, and the Lord laid on him the Iniquity of us all.*

Deut. XXI. 23. *He that is hanged, is accursed of God.*

Gal. III. 13. *Christ has redeemed us from the Curse of the Law, being made a Curse for us.*

Phil. II. 5, 6, 7, 8. *Let this Mind be in you, which was also in Christ Jesus. Who being in the Form of God, thought it no Robbery to be equal with God. But made himself of no Reputation, and took up-*

on him the Form of a Servant, and was made in the Likeness of Men. And being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross.

2 Cor. V. 19, 21. God was in Christ, reconciling the World to himself, not imputing their Trespases unto them. For he made him to be Sin (that is, a Sin-offering) for us, that we might be made the Righteousness of God in him.

Quest. What did he Suffer before he was Crucified?

Ans. He was in an Agony, which made him to be sore amazed, and sorrowful even to the Death, and sweat as it were great Drops of Blood.

Quest. What did he say in that Agony?

Ans. He prayed thrice earnestly, saying the same Words, Father, if it be possible, let this Cup pass from me; yet not my Will, but thy Will be done.

Quest. What do you learn from this Prayer?

Ans. That in all my Troubles I should Pray oft and earnestly to God, to be delivered from them; but still submit my Will to the Will of God.

Matt. XXVI. 38, 39. Then said he unto them, My Soul is exceeding sorrowful, even unto Death. He fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me: nevertheless, not as I will, but as thou wilt.

Ver. 42. O my Father, if this Cup may not pass from me except I drink it, thy Will be done.

Quest. How long did Christ hang on the Cross?

Ans. About the Space of Three Hours.

Quest. What did he say in all that Time?

Ans. He first prayed, Father, forgive them, they know not what they do.

Quest. What do you learn from that?

Ans. Both to think of my Enemies as well as I can in Reason, and then to pray to God to forgive them.

Luk. XXIII. 34. *Then said Jesus, Father forgive them, they know not what they do.*

Quest. What further did he say?

Answ. He gave his beloved Disciple the Charge of his Mother, and told her, she should look on him as her Son, and that he should look on her as his Mother.

Quest. What do you learn from that?

Answ. That as long as we live, we ought to continue our Duty to our Parents, and our Care of them, and our Confidence in our Friends.

Joh. XIX. 46. *When Jesus therefore saw his Mother, and the Disciple standing by whom he loved; he saith unto his Mother, Woman, behold thy Son. Then saith he to the Disciple, Behold thy Mother.*

Quest. What did he further say?

Answ. Upon the Penitent Thief's confessing his Sins, and the Justice of his Punishment, and his Believing in Christ, and addressing himself to him, to be remembered by him, he said, *To Day thou shalt be with me in Paradise.*

Quest. What do you learn from that?

Answ. I learn that it is never too late to turn to God; and since there is one Instance of God's Mercy in the last Minutes, none ought to Despair; but since there is but one, none ought to Presume, and put off their turning to God to the last.

Luk. XXIII. 42, 43. *And he said unto Jesus, Lord, remember me when thou comest into thy Kingdom. And Jesus said unto him, Verily, I say unto thee, To Day shalt thou be with me in Paradise.*

Quest. What further did he say?

Answ. He cried with a loud Voice, *My God, my God, Why hast thou forsaken me?*

Quest. Was he forsaken of God?

Answ. The Extremity of his Suffering, under which he had no inward sensible Support, was in some sort a forsaking of him.

Quest. What do you learn from this?

Answ.

Answ. That I may in all my Troubles and Sufferings, make my humble Complaint to God ; but that in doing it, I ought still to trust in him as my God.

Matt. XXVII. 46. *Jesus cried with a loud Voice, saying, My God, my God, why hast thou forsaken me ?*

Quest. What did he further say ?

Answ. He said, *I Thirst ; and after that, It is Finished.*

Quest. What do you learn from that ?

Answ. That I may complain of my Sufferings, and seek for Relief ; but that I ought to bear every thing as long as God will have me to live under it.

Joh. XIX. 28, 30. *Jesus knowing that all Things were now accomplished, saith, I Thirst. When Jesus had received the Vinegar, he said, it is finished ; and he bowed his Head, and gave up the Ghost.*

Quest. What were his last Words ?

Answ. He said, *Father, into thy Hands I commend my Spirit.*

Quest. What do you learn from this ?

Answ. That I should die in Faith, committing my Soul to God as my Father.

Luk. XXIII. 46. *When Jesus had cried with a loud Voice, he said, Father, into thy Hands I commend my Spirit : and having said this, he gave up the Ghost.*

Quest. Where was Christ Buried ?

Answ. In Joseph's Tomb, that was newly hewed out of a Rock.

Joh. XIX. 41, 42. *In the Garden was a new Sepulchre, wherein was never Man yet laid. There laid they Jesus.*

Quest. What is meant by that, *He descended into Hell.*

Answ. Hell is often put for the Grave, it properly signifying a deep Pit; in which Sense it is often found in the Book of Psalms: it also signifies the invisible Regions of Spirits; and in this Sense the Meaning of it is, that Christ's Soul was entirely separated from his Body, and that it went into the Regions of departed Spirits.

Act. II. 31. *He seeing this before, spake of the Resurrection of Christ; that his Soul was not left in Hell, neither his Flesh did see Corruption. Compare with Psalm XVI. 10.*

T H E

THE *Third Branch* of that part of the *Creed* which relates to *Christ*, is concerning his *Exaltation*, in *Four Particulars*. 1. *The third Day he rose again from the Dead.* 2. *He ascended into Heaven.* 3. *And sitteth on the right Hand of God the Father Almighty.* 4. *From thence he shall come to judge the Quick, and the Dead.*

Christ had oftner than once, told his Disciples, that he was to be killed, but that he would rise again the *Third Day*; yet this had made so little Impression on them, that on the *Third Day*, without staying to the End of it, they were beginning to disperse themselves. The Watch, which the *Jews* had obtained from *Pilate*, to be set about his Sepulchre, were the first Witnesses of his Resurrection. They saw an Angel roll away the Stone from the Mouth of the Sepulchre, upon which they run away, and told the *Jews* what they had seen; but these were corrupted, and so that Evidence was stifled. Some Women came to cover his Body with Spices, so little did they think of his Resurrection. An Angel told them that he was not there, but was risen, and would meet them in *Galilee*. To one of these, *Mary Magdalen*, *Christ* first shewed himself; afterwards to the other Women; then to the Two that were going to *Emaus*; at Night, when Ten of them were met together, and the Doors shut, he stood in the midst of them. *Thomas* was at this Time absent, and resolved not to believe, unless he might feel his Wounds; so *Christ* again appeared, and condescended to give him full Conviction.

After that he appeared to *Five Hundred* at once, which probably was in *Galilee*; most of those were alive when *St. Paul* wrote his first Epistle to the *Corinthians*, which was, as some reckon, about *Twenty Years* after; others reckon it *Twenty Three Years*: *One Hundred and Twenty* followed him

to *Jerusalem*, and Christ was often with them, till after *Fourty* Days he led them out to *Bethany*; and there, as he was laying his Hands on them, and Blessing them, he was parted from them; he ascended up, and a Cloud received him out of their sight.

These Things were seen by great Numbers in full Day Light; they convers'd oft with him; they did Eat and Drink with him, so they could not be deceived: Nor can it be imagined, that this was a Contrivance of theirs; for besides that their whole Doctrine tended to advance Sincerity and Truth, they could gain nothing by their saying this, but much ill Usage, and Death at last. And they might think, that the *Jews* would have produced the Watch to have contradicted their Testimony, if they had not known it to be true.

But the uncontrollable Evidence of this Matter, was given in the Effusion of the Holy Ghost, by which the Apostles were enabled to work such Miracles, in Confirmation of their Testimony, and in the Name of Christ, as fully proved their Divine Mission. The Gift of Tongues was an amazing Conviction: For in this respect, *they did greater Works* than Christ himself had done. This was a full Proof, that Christ had by his Exaltation on the Right Hand of God, all Power in Heaven and Earth given unto him: By the Right Hand of God, is meant the Second Place in Dignity to the Eternal Godhead. The Humane Nature of Christ was raised far above all Angels, Principalities, and Powers, and set next to the Glory of the Eternal and Invisible God, whose Image he is; and the Omnipotence of God is now employed to advance the great End for which Christ came into the World. He hears all our Prayers, and knows all our Necessities; he interceeds for all that believe in him, and he will protect and defend them; he marks out a Degree of Glory for them, proportioned

tioned to their Services, and Sufferings, which is expressed by his preparing a Place for them; and of this he gives them an earnest by his Spirit, which he conveys unto them.

This he will still continue to do, till all the Elect are gathered in, and the whole purpose of God here on Earth is finished. Then the End will come. This Earth will be burnt down and purified; that out of it a new Heaven and a new Earth may spring forth. Then *Jesus Christ* will appear in the Heavens in his own Glory, such as he shewed in his Transfiguration, and such as *St. Paul* and *St. John* saw him in; He will appear in the Glory of his Angels, innumerable Companies of them being about his Throne; He will also appear in his Father's Glory, this will exceed all that we can think or say. Then all who are alive, and all the Successions of Men in all the Ages of the World, being raised from the Dead, shall be brought before him; every one to give an Account of his own Works; and then every thing, good or bad, and every secret Thing, shall be brought to Light; and he shall pass the final Judgment, no less happy and glorious to the Good, than dismal and irreversible to the Bad. This done, he shall deliver up the Kingdom to the Father, and God shall be all in all: that is, his Mediatory Office shall cease, when all those that belong to him, shall have received their Reward; but the Dignity of his Person shall continue for ever and ever.

Quest.

Quest. **W**Herein did Christ's Exaltation consist?

Ans. In his Rising from the Dead the *Third* Day, in his Ascending up into Heaven, in his being there set on the *Right Hand* of God, and his being to come at the End of the World to judge all, who are then alive, or who have ever lived.

Quest. How did Christ rise from the Dead?

Ans. An Angel rolled away the Stone, and he came out of the Sepulchre in the sight of the Soldiers, who were set to Watch, on the *Third* Day, as he had told them before he would do.

Matt. XVI. 21. *Jesus must suffer many things, and be killed, and be raised again the third Day.*

Matt. XVII. 9. *Jesus charged them, tell the Vision to no Man, until the Son of Man be risen again from the Dead.*

Ver. 23. *And they shall kill him, and the third Day he shall be raised again.*

Matt. XXVI. 32. *But after I am risen again, I will go before you into Galilee.*

Quest. How are you sure that this is true?

Ans. Many saw him after his Resurrection; in particular, *Five Hundred* at once; of whom, many were yet alive above *Twenty Year* after, when *St. Paul* wrote to the *Corinthians*, and the *Jews* never pretended to disprove it, nor make the Soldiers disown it.

Quest. How are you sure that all these were not deceived, and fancied they saw, what they saw not.

Ans. Great Multitudes could not be deceived; his Apostles saw him often, and conversed much with him, and saw the Prints of the Wounds made by the Nails and Spear.

Quest. What do you learn from the Resurrection of Christ?

Ans.

Ans. Since he foretold it, and it came to pass, this gave a full Proof of the Truth of all he had said in the Name of God; it sheweth likewise, that God had accepted of his Death, since he raised him up, and by that he gave us a certain Proof of our own Resurrection.

Quest. What do you farther learn from the Resurrection of Christ?

Ans. That as Christ was raised up from the Dead, by the Glory of the Father, even so we also should walk in newness of Life.

Luk. XXIV. 30, 40. *Behold my Hands and my Feet, that it is I my self; handle me, and see, for a Spirit has not Flesh and Bones. And when he had thus spoken, he shewed them his Hands and his Feet.*

1 Cor. XV. 4, 5, 6, 7, 8. *Christ died for our Sins according to the Scriptures. And he was Buried, and rose again the third Day. And was seen of Cephas, then of the Twelve. After that he was seen of above Five Hundred at once, of whom the greater Part remains unto this present, but some are fallen asleep. After that he was seen of James, then of all the Apostles, and last of all he was seen of me also.*

Quest. How did Christ ascend into Heaven?

Ans. Forty Days after his Resurrection, as he was Blessing his Disciples, in full Day Light he was carried up into Heaven.

Quest. What do you learn from that?

Ans. I believe he is gone before to prepare a Place for us, that where he is, we may be there also.

Rom. VIII. 34. *Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right Hand of God, who also maketh Intercession for us.*

Luk. XXIV. 51, 52. *And it came to pass while he blessed them, he was parted from them, and carried*

up

up into Heaven. And they Worshipped him, and returned to Jerusalem with great Joy.

Acts I. 9. While they beheld he was taken up, and a Cloud received him out of their Sight.

Heb. I. 3. When he had by himself purged our Sins, sat down on the right Hand of the Majesty on high.

Quest. What is meant by his setting at the right Hand of God the Father Almighty?

Answ. That he, as Man, is next in Dignity to the Eternal Godhead; whose Almighty Power is employed to support his Kingdom.

Quest. How are we certain that all this is true?

Answ. Because Ten Days after his Ascension he poured the Holy Ghost on his Apostles, as he had promised them.

Luk. XXII. 69. Hereafter shall the Son of Man set on the right Hand of the Power of God.

Psal. CX. 1. The Lord said unto my Lord, sit thou on my right Hand, till I make thy Enemies thy Footstool.

Heb. IX. 24. Christ is entred into Heaven it self, now to appear in the Presence of God for us.

Quest. How did that appear?

Answ. They themselves saw cloven Tongues, as of Fire, rest upon every one of them; and they received then a Power to work Miracles, and a Gift to speak the Tongues of all the Nations to whom God sent them, by which means, the Gospel was soon Published.

Joh. XIV. 2, 3. In my Father's House are many Mansions; if it were not so, I would have told you; I go to prepare a Place for you. And if I go, and prepare a Place for you, I will come again, and receive you unto my self; that where I am, there ye may be also.

Act. II. 1, 2, 3, 4. *And when the Day of Pentecost was fully come, they were all with one accord in one Place. And suddenly there came a Sound from Heaven, as of a rushing mighty Wind, and it filled all the House where they were sitting. And there appeared to them cloven Tongues, like as of Fire, and it sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them utterance.*

Quest. What do you believe concerning his Second Coming.

Ans. I believe that when the Time mark'd for the End of this World comes, it will be burnt down, and Christ will appear to Judge the World.

Quest. Who shall be then Judged?

Ans. All who are then alive, or who have ever lived.

Quest. How shall they be judged?

Ans. They shall be judged in Righteousness; for then all Secrets shall be revealed, and every Man shall give an Account of himself, and receive according to what he has done in his Body, whether it be good or bad.

Quest. What do you learn from this?

Ans. That I ought to reflect often on that great Account, and to be preparing still for it, that so I may not be surprized by it when it comes.

Quest. When will that general Judgment come?

Ans. It is not for me to know Times and Seasons; but I know that my particular Time of Judgment cannot be far off, since this Life is short.

Act. XVII. 31. *Because he hath appointed a Day, in the which he will Judge the World in Righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all Men, in that he hath raised him from the Dead.*

1 Thess. IV. 16. *For the Lord himself shall descend from Heaven with a Shout, with the Voice of the Archangel, and with the Trump of God.*

Act. X. 42. *It is he who was ordained of God, to be the Judge of quick and dead.*

2 Cor. V. 10. *For we must all appear before the Judgment Seat of Christ, that every one may receive the Things done in his Body, according to that he hath done, whether it be good or bad.*

Eccles. XII. 14. *For God shall bring every Work into Judgment, with every secret Thing, whether it be good or bad.*

Matt. XXV. 31, 32. *When the Son of Man shall come in his Glory, and all the Holy Angels with him, then shall he sit upon the Throne of his Glory: And before him shall be gathered all Nations.*

Luk. IX. 26. *For whosoever shall be ashamed of me, and of my Words, of him shall the Son of Man be ashamed when he shall come in his own Glory, and in his Father's, and of the holy Angels.*

Joh. V. 25, 26, 27. *The Hour is coming, and now is, when the Dead shall hear the Voice of the Son of God, and they that hear shall live. For as the Father hath Life in himself, so hath he given to the Son to have Life in himself: And hath given him Authority to execute Judgment also, because he is the Son of Man.*

Quest. What do you in general gather from the Exaltation of Christ?

Ans. That God has made him our only Mediator, so that I ought to pray to God thro' him only.

Phil. II. 9, 10, 11. *Wherefore God also hath highly exalted him, and given a Name, which is above every Name: That at the Name of Jesus every Knee should bow, of Things in Heaven, and Things in Earth, and Things under the Earth: And that every Tongue should confess that Jesus Christ is Lord, to the Glory of God the Father.*

Quest. Why do you Pray to him?

Ans.

Answ. Because as he is Man, so he is truly God, who is every where present, and Hears and Knows all Things, and he will offer up my Prayers to God.

1 Joh. I. 1, 2. *My little Children, these things write I unto you, that ye Sin not. And if any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous.*

Quest. May you not Pray to Saints and Angels?

Answ. No. For they are only in one Place, and cannot know every thing. And St. Paul speaking of Prayer, says, Christ is the only Mediator between God and Man.

Quest. We desire the Assistance of Mens Prayers here on Earth, and why not the Prayers of Saints?

Answ. Because we are sure those we speak to hear us. And it is commanded in the Scriptures, that we Pray for one another; but Praying to the Dead, is the giving a Divine Worship to them, and that is a sort of Idolatry; and if Christ were not God, it could not be lawful to Pray to him.

Act. VII. 59, 60. *And they Stoned Stephen calling upon God, and saying, Lord Jesus receive my Spirit. And he kneeled down, and cried with a loud Voice, Lord, lay not this Sin to their Charge.*

1 Tim. II. 5. *For there is one God, and one Mediator between God and Man, the Man Christ Jesus.*

Heb. XIII. 15. *By him therefore, let us offer the Sacrifice of Praise to God continually, that is, the fruit of our Lips, giving Thanks to him continually.*

THE *Third Part* of the *Creed* is expressed in few Words, *I Believe in the Holy Ghost.* This is the *Third Person* in the Blessed Trinity. Christ, by commanding his Disciples to Baptize in the Name of the Father, the Son, and the Holy Ghost, did thereby declare him both to be a Person, and also to be God with the Father and the Son. For Christians are Baptized in the Name of the Three, without any Note of Difference. St. Paul also concludes his Second Epistle to the *Corinthians*, with a Prayer, *That the Grace of our Lord Jesus Christ, the Love of God, and the Fellowship of the Holy Ghost, be with them all.* These are set in that Order, because it is the Grace or Favour of Christ, that procures us the Love of the Father; the Effect of which, is a Share, or Partnership in the Operation of the Holy Ghost. St. John also speaks of the *Father*, the *Word*, and the *Holy Ghost*, that bear Witness in Heaven: and adds, that *these Three are One.*

There are Two Sorts of Operations ascribed in the Scriptures to the Holy Ghost, in both which he is spoken of as a Person that works. The one is Extraordinary, and the other Ordinary. The Former of these was done by conveying to the Minds of some a certain Evidence of Divine Truth, at the same Time exciting, and assisting them in Preaching or Writing that down, and Preserving them in so doing, from Mistake or Corruption. Thus the Scriptures are said to be given by Inspiration; and Prophecy came not by the Will of Man, but by the Motion of the Holy Ghost. Besides these Writers, God did upon many Occasions, but most signally after the Effusion of the Holy Ghost at the great Pentecost, work in the Minds of these Persons, who were chosen for that End, such a clear and certain Impression of the Truth given them in Charge to be Published by them,

that

that they could neither mistake these themselves, nor deliver them otherwise than as they received them of God: And that he might give them a full Authority to speak, or write in his Name, he gave them extraordinary Powers, like Credentials; such were the Gifts of Miracles, of Tongues, and of knowing Things to come. Of all this, Christ speaks as flowing from a Person, who should abide with them, guide them, bring things to their Remembrance, and shew them things to come. All those various Gifts are said to be wrought by one and the same Spirit, who divides to every one severally as he will: Lying to him, is said to be Lying to God: and Men are charged not to resist this Spirit, nor to quench it.

The Ordinary Operation of the Spirit, is that which is given to every one who asks it of God: by which, thro' a secret Virtue conveyed unto them, they become new Creatures, and are as it were born again. God dwells in them, and they in him: This Spirit helps their Infirmities, in Prayer particularly, so that they pour out Groanings which cannot be uttered; by this their Understandings are enlightned, not as if any secret Light, or new Knowledge were conveyed to them; but as a Blind Man by having his Eyes opened, is only made capable of seeing that Light which is in the Air, and is common to all Men; so our Understandings are by this Spirit brought to an Attention, and to a clear and steady considering those Truths, which are in the Scriptures. Therefore we are not to expect any particular or immediate conveying of Light to us, but only that our Faculties are to be inwardly corrected; and by that we are fortified in good Principles, and feel the Love of God shed abroad in us: All this is particularly ascribed to the Holy Ghost, as the principal and first Worker in it; yet by this, our

Faculties are not so overcome, but that we can grieve and resist the Holy Spirit: On the other hand, they who give themselves up to be led by the Spirit of God, and to bring forth the Fruits or Works of the Spirit, do thereby become the Sons of God; they walk in the Spirit; they become one Spirit with the Lord, and they contemplating the Truth of Religion, as with open Face beholding the Glory of the Lord, are by the Spirit of the Lord changed into the same Image, from glory to glory.

Quest.

Par

Que

An

Ch

De

Q

A

to

as

Q

A

same

fer

how

it is

M

Nat

and

2

Chr

the

1

Hea

and

J

he

with

ly

shall

Rem

A

to

unto

M

phen

agai

Who

be

Wor

Quest. **W**HAT do you further Believe?

Ans. **I** Believe in God the Holy Ghost, who sanctifieth me, and all the Elect People of God.

Quest. Why do you say the Holy Ghost is God?

Ans. Because Christ commanded his Disciples to Baptize in the Name of the Holy Ghost, as well as of the Father, and the Son.

Quest. How can Three Persons be one God?

Ans. They cannot be both *One* and *Three* in the same Respect; but they are *One* and *Three* in different Respects. Tho' we cannot comprehend how this is, yet we are bound to believe it, since it is very clearly delivered in the Scriptures.

Matt. XXVIII. 19. *Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

2 Cor. XIII. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.*

1 Joh. V. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One.*

Joh. XIV. 16, 26. *I will Pray the Father, and he shall give you another Comforter, that he may abide with you for ever: But the Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all Things, and bring all Things to your Remembrance, whatsoever I have said unto you.*

Act. V. 3, 4. *Satan hath filled thy Heart to lie to the Holy Ghost. Thou hast not lied unto Men, but unto God.*

Matt. XII. 31, 32. *All manner of Sin and Blasphemy shall be forgiven unto Men; but the Blasphemy against the Holy Ghost, shall not be forgiven unto Men: Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come.*

Quest. Why do you believe every thing that is contained in the Scriptures?

Ans. Because all Scripture is given by the Inspiration of God; for the Holy Prophets, and Pen-Men of it, spake as they were moved by the Holy Ghost.

Quest. Was that to continue always in the Church?

Ans. No: It was given to those who were sent first to publish the Gospel.

2 Tim. III. 16. *All Scripture is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness: That the Man of God may be perfect, thoroughly furnished to all good Works.*

2 Pet. I. 21. *The Prophecy came not in old Time by the Will of Men; but holy Men of God spake as they were moved by the Holy Ghost.*

Quest. In what did it appear that they had the Holy Ghost in them?

Ans. In the Gifts of Tongues, Miracles, and other wonderful Signs; such as knowing Mens Thoughts.

1 Cor. XII. 11. *All these worketh that one and the self same Spirit, dividing to every one severally as he will.*

1 Cor. II. 10. *God hath revealed them unto us by his Spirit; for the Spirit searcheth all Things, yea the deep Things of God. The Things of God knoweth no Man, but the Spirit of God. They are spiritually discerned.*

Quest. What other Operations of the Spirit of God, are mentioned in the Scriptures?

Ans. The Enlightning Mens Understandings, the filling them with the Love of God, and the raising an inward Fervour in Prayer, and the guiding Men in all their Ways.

Rom. V. 5. *The Love of God is shed abroad in our Hearts by the Holy Ghost, which is given unto us.*

Rom.

Part II. *Of the Apostles Creed.*

71

Rom. VIII. 26. *The Spirit also helpeth our Infirmities; for we know not what we should Pray for as we ought; but the Spirit it self maketh Intercession for us with groanings which cannot be uttered.*

Jude 20. *Praying in the Holy Ghost.*

Luk. XI. 13. *If ye then being evil know how to give good gifts unto your Children, how much more shall your Heavenly Father give the Holy Ghost to them that ask him?*

Joh. III. 3, 5, 6, 7. *Except a Man be Born again, he cannot see the Kingdom of God. Except a Man be Born of Water, and of the Spirit, he cannot enter into the Kingdom of God. That which is Born of the Flesh, is Flesh; and that which is Born of the Spirit, is Spirit. Marvel not that I said unto you, ye must be Born again.*

Quest. Is this done by any special Light communicated to them?

Ans. No: They are only brought to see more steadily, and to remember more constantly those Truths that are revealed in the Scriptures.

2 Cor. III. 18. *We all with open Face, as in a Glass, beholding the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.*

Eph. I. 17, 18. *That the God of our Lord Jesus Christ may give you the Spirit of Wisdom, and Revelation in the Knowledge of him. That the Eyes of your Understanding being enlightned, ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints.*

Quest. Does this Presence of the Spirit of God so overpower Men that they cannot resist it?

Ans. No: Man has still the Use of his Faculties free; but this Divine Power awakens, and inclines him to keep God's Commandments, and enables him to do it, if he does all that in him lies.

Quest. What ought we to do, that we may receive this Spirit, and retain it?

Answ. We ought to Pray daily to God for it, and not to live in any Sin, by which we grieve the Holy Spirit, and provoke him to depart from us, and leave us to our selves.

Eph. IV. 30. *And grieve not the holy Spirit of God, whereby ye are Sealed unto the Day of Redemption.*

I Thess. V. 19. *Quench not the Spirit.*

Act. I. 51. *Ye do always resist the Holy Ghost; as your Fathers did, so do ye.*

THE

T
Chun
those
grega
fies
that
of w
in th
City
red
ship
Plac
ship
Refu
Nati
feren
then
T
tle
mos
Past
thor
ed
wit
and
and
Pri
fide
wa
tha
wa
mo
Ho
we
tel
M

THE Articles of the *Creed* that follow, relate to the Society of Christians call'd the Church; which in the Original Language signifies those who are Called, or the Assembly, or Congregation; the Word Catholick added to it, signifies Universal; in Opposition to the *Jewish* Church that was composed of one Nation, the chief Parts of whose Worship were restrained to one Place, in the Temple of *Jerusalem*, that was the Capital City of that Nation; but our Saviour, as he declared that the Time was come, in which the Worship of God was not to be confined to any one Place, but that true Worshippers were to Worship the Father in Spirit and Truth; so after his Resurrection, he sent his Apostles to Preach to all Nations. This they executed with no other difference, but that they begun with the *Jews* first, and then they turned to the Gentiles.

They Published the Gospel so quick, that in little more than *Twenty* Years, it was received over most parts of the *Roman* Empire. They Ordained Pastors in every Church, retaining the chief Authority to themselves, in which they were succeeded by Bishops; they made every Church a Body within it self, not subject to any other Church; and they asserted an equality among themselves, and that all Christians were alike, or had equal Privileges in Christ, so that he was all and in all.

They appointed that all Christians should consider themselves as one Body, and maintain the outward Profession of their Faith; and in order to that, should assemble together in one Body, which was not to be broken for a diversity of Opinion among those who believed in the Father, Son, and Holy Ghost, into which, or into whose Name they were Baptized. There were great and sharp Contests among them, concerning the Obligation of *Moses's* Law, whether the Gentiles were bound to obey

obey it or not; some pressing that vehemently, who for that were called Judaizers; others contending that the Yoke of that Law, ought not to be laid on the Believers among the Gentiles. The Apostles had judged on the side of the Latter, the Former stood out in an obstinate and bitter Opposition to that decision, and rejected the very Authority of the Apostles; yet even that was not thought a just Ground of Separation, since the Main of Religion, which was Righteousness, Peace, and Joy in the Holy Ghost, was not struck at: Men of both sides might follow their Opinions with a good Mind, and in so doing they were accepted of God.

In this Matter the Apostles charged the Christians to follow their own Persuasions; but not to Censure, Judge, or Despise those who differed from them. The Faith professed in Baptism, makes one a Christian, and a Member of the Church. All Christians have a common Share or Interest in the Benefits of Christ's Death, and in the Rights of the whole Society, and they ought to have a Tenderness of Love, and Sympathy for all Christians; for the Word Saint, and Christian, stand for the same thing; since all Christians profess Sanctity and Holiness, and are under all possible Obligations to be truly Holy.

They ought to Love one another, to Pray for one another, and to do all the Good they can to one another; especially to those that they have Reason to believe are sincere Christians, and chiefly to those who suffer for the Faith and a good Conscience. They ought to keep themselves united in one Body, remembering how earnestly Christ interceded for that in his long Prayer set down by St. *John*; therefore every Christian ought to join in the Assemblies of the Saints; and if out of Pride, Passion, or any other base End, any one begin, or continues a Separation from the Body of the Christians

stians among whom he lives, he is very guilty before God ; he tears the Body of Christ, and brings on Confusion, and every evil Work. The Case is otherwise, when a Man is convinced that there is some unlawful Thing to be done by him in his living or continuing in such Communion ; he in that Case ought to use all the Ways he can, to be rightly informed in the Matter, and to Pray to God earnestly to direct him in such his Enquiry ; but if he continues still under that Conviction, he ought to obey God rather than Men, and venture on any thing rather than do that, which he thinks is a Sin against God. This was the Case of those who in the Reformation came out of Popery ; and if a Man under such Conviction should happen to be mistaken, yet, if he proceeds in the Sincerity of his Heart before God, he will accept of him ; so that his Sin can be no higher than a Sin of Ignorance, which upon a general Repentance is always forgiven : But in this Matter, every Man is so to govern himself, that his Ignorance be not affected, and wilful, not chosen by him ; but that he may have within himself, the Witness of a good Conscience, that in Sincerity and godly Simplicity he is doing that, which he thinks is acceptable to God.

Quest.

Quest. **W**HAT do you further believe according to your Creed?

Ans. I Believe the Catholick Church, and the Communion of Saints.

Quest. What do you mean by the Church?

Ans. The Company of Believers, whom God has called by the Gospel, and who profess the Faith of Christ.

Matt. XXVIII. 20. *Go ye therefore and teach all Nations.*

Luk. XXIV. 47. *That Repentance and Remission of Sins should be Preached in his Name among all Nations, beginning at Jerusalem.*

Quest. What do you mean by Catholick?

Ans. I mean that the Gospel is now spread thro' the whole World, offered to all Nations and Persons; and not confined to one Nation, or to any one Place.

Jch. IV. 21, 23. *Believe me, the Hour cometh, when ye shall neither in this Mountain, nor yet at Jerusalem, worship the Father. The true Worshipers shall worship the Father in Spirit and in Truth.*

Quest. What do you mean by believing the Catholick Church?

Ans. I mean, I believe that there is such a Body.

Quest. But do you not believe every thing that this Body tells you?

Ans. This Body is the whole Multitude of Christians, and has no Mouth nor Voice; and there are many Divisions among Christians.

Quest. But how is it said to be one Church?

Ans. Because all Christians agree in the Faith in which they are Baptized: and by that they become Christians, and are one Body, tho' they differ in other things.

1 Pet. II. 9. *But ye are a chosen Generation, a royal Priesthood, a holy Nation, a peculiar People.*

Tit.

Tit. II. 14. *And purifie unto himself a peculiar People zealous of good Works.*

Quest. But did not Christ say, Tell the Church? And leave a great Load on such as do not hear it?

Answ. That Charge only relates to the Reconciling private Quarrels that may happen among Christians.

Quest. What do you mean by the Communion of Saints?

Answ. I mean, that all Christians have a joint Share in the Benefits procured to us by Christ, and that they ought to hold a close Fellowship one with another.

Quest. Who are the Saints?

Answ. All Christians who are Sanctified or Dedicated to Christ, and ought to be Holy as he was Holy.

Act. II. 42. *And they continued stedfastly in the Apostles Doctrine and Fellowship, and in breaking of Bread, and in Prayer.*

Heb. X. 24, 25. *Let us consider one another, to provoke unto Love, and to good Works; not forsaking the Assembling of our selves together, as the manner of some is, but exhorting one another.*

Quest. Wherein does this Communion consist?

Answ. In their mutual Love, their praying for, and in their assisting one another; and in their joining together in the Worshipping God as one Body.

Quest. What need they Worship God together?

Answ. That they may solemnly own a Homage to God, and quicken and assist one another; and maintain Purity, Peace, and Order, in the Body of Christians.

Quest. Are you bound to join in Worship with all Christians?

Answ. No: For if any corrupt the Faith, and defile the Worship of God, I must separate from these; for I ought to obey God rather than Man.

Quest. But who must Judge of that?

Ans. Every Man must Judge for himself, as he shall answer to God, who knows his Heart, and cannot be mocked.

I Joh. I. 3. *That which we have seen and heard, declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ.*

I Cor. I. 2. *Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be Saints, with all that in every Place call upon the Name of Jesus Christ our Lord, both theirs and ours.*

Joh. XVII. 11, 21, 23. *Holy Father, keep thro' thine own Name those whom thou hast given me; that they may be one, as we are one. That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us. I in them, and thou in me; that they may be made perfect in one, that the World may know that thou hast sent me.*

Quest. But may not a Man choose whom he fancies or likes best, and join himself to them according to his own Humour?

Ans. Christ prayed earnestly that his Followers might be one, and be kept, and be made perfect in one; so it is a great Sin to make a Breach or Rent in his Body, unless the Body has departed from Christ.

Eph. IV. 4, 5. *There is one Body, and one Spirit, even as ye are called in one hope of your Calling. One Lord, one Faith, one Baptism.*

Rom. XIV. 3, 4, 5, 6, 12, 17, 18. *Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another Man's Servant? One Man esteemeth one Day above another: another esteemeth every Day alike: Let every Man be fully persuaded in his own Mind. He that*

that regardeth the Day, regardeth it unto the Lord; and he that regardeth not the Day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and to the Lord he giveth thanks. So then every one of us shall give account of himself to God. The Kingdom of God is not Meat and Drink; but Righteousness, Peace, and Joy in the Holy Ghost. For he that in these Things serveth Christ, is acceptable to God, and approved of Men. Let us therefore follow after the Things which make for Peace, and Things wherewith one may edifie another.

I Cor. XII. 25, 26, 27. There should be no Schism in the Body; but the Members should have the same Care one for another. And whether one Member suffer, all the Members suffer with it: or one Member be honoured, all the Members rejoice with it. Now ye are the Body of Christ, and Members in particular.

THE

THE rest of the *Creed* relates to the true Members of the Church, and contains the *Three* great Blessings of the New Covenant: *The Forgiveness of Sins: The Resurrection of the Body: And the Life everlasting.* Of the *First* of these, *The Forgiveness of Sin*, some account was already given, when the Importance of the Name *Jesus* was opened: What remains to be said on that Head is now to be told.

This Forgiveness, is not only a Forgiveness of all Sins committed before Baptism, or Conversion; but it is a standing Mercy by which we are encouraged every Day to Pray for it; and since we are commanded to forgive others, as God forgives us, and yet to do it *Seventy times Seven times*, this gives us ground to believe, that such Sins as defective Zeal, Love, and Obedience, and the Infirmities of Nature, that are sudden, not designed, nor continued in, are upon our turning to God, and a general Repenting of them, forgiven us.

But we must not abuse this Doctrine, to take to our Selves a liberty to Sin, or to be at quiet in Sin, under the colour of Infirmary: Since as no heinous Sin can be called a Sin of Infirmary; so no Sin done against Knowledge and inward Checks, no Sin committed upon Deliberation, and no Sin continued in, or entertained with Pleasure in our Heart, can be called a Sin of Infirmary. But besides these Sins of Infirmary, even those other Sins, how heinous soever, upon a sincere Repentance, proportioned to the Nature of them, are likewise forgiven; for this is a continued Pardon; but our Repentance must be true and deep, and it must be followed with sincere Endeavours to amend our Lives for the Time to come.

This Forgiveness is not a bare not punishing of Sin, but carries with it a State of Favour and Reconciliation: For since God is infinitely Good and Gracious,

Part
Grac
and
gives
don
way
rest
thing
tance
with
to it,
we fe
is an
given
Ch
thers
our C
Cove
Love
Pard
cessar
to th
Chris
there
if a
him,
own
and
a Spin
son th
tain
flows

Gracious, when Sin that intercepts his Mercy and Love, is taken out of the Way, the Gospel gives us a comfortable View of the Pardon of Sin, as not only a meer taking away our Guilt, but as that which gives us an Interest in his Love and Fatherly Goodness. One thing is never to be forgotten, that Faith, Repentance, and new Obedience, do always go along with this Forgiveness: So that we have no claim to it, or ground to hope for a Share in it, but as we feel these in us; and the feeling these in us, is an infallible Evidence that our Sins are forgiven us.

Christ seems to say, that upon our forgiving others, God forgives us. Yet that does not cut off our Obligation to the other Conditions of the New Covenant: Sometimes Faith, Repentance, and Love, are named alone, as the only Condition of Pardon; but that supposes that every other necessary Condition must concur, to give us a Right to this Forgiveness; and if a Man truly believe in Christ, he will both Love and Obey him, since there is a necessary Connexion between these; so if a Man under a quick Sense of a great Injury done him, yet forgives it from an humble Sense of his own Unworthiness and Guilt in the Sight of God, and in Obedience to the Command of Christ, with a Spirit of Love and Tenderneſs towards the Person that offended him; such a Forgiveness, is a certain Character of God's Forgiveness, because it flows from a renewed Nature in him.

Quest. **W**HAT do you further believe concerning these Saints or Christians?

Answ. That God is reconciled to them in Christ; not imputing their Trespases unto them; and that he uses all Means to persuade them to be reconciled to him.

2 Cor. V. 19, 20. God was in Christ, reconciling the World to himself, not imputing their Trespases unto them. We pray in Christ's stead, as tho' God did beseech you by us, be ye reconciled to God.

Psal. CIII. 11, 12. As the Heaven is above the Earth, so great is his Mercy towards them that fear him: As far as the East is from the West, so far hath he removed our Transgressions from us.

Quest. Is this only a general Pardon of Sins before Baptism?

Answ. No: We are taught to pray daily to God to forgive us our Sins, as we forgive others.

Act. II. 38. Repent and be Baptized every one of you in the Name of Jesus Christ, for the Remission of Sins.

Act. III. 19. Repent ye therefore and be converted, that your Sins may be blotted out.

Act. V. 31. Him hath God exalted with his right Hand to be a Prince and a Saviour, for to give Repentance to Israel, and Remission of Sins.

Quest. How often are we bound to forgive others that offend us?

Answ. Christ has said, not only Seven times, but Seventy times Seven times, if they turn again and repent.

Quest. Is not this an Encouragement to live still in Sin, only asking Forgiveness as we fall into any Sin?

Answ. No: For the Sins of Ignorance and Infirmity, are so forgiven; yet if we sin with greediness, and continue in it, our Prayers are an Abomination to God, and we have no share in this Sacrifice for Sin.

Heb.

Heb. X. 26, 27. *If we Sin wilfully after that we have received the Knowledge of the Truth, there remains no more Sacrifice for Sin: But a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries.*

Quest. What are the Conditions upon which we obtain the Pardon of our Sins?

Answ. Faith, Repentance, and new Obedience: More particularly our forgiving those who trespass against us.

Psal. LXV. 18. *If I regard Iniquity in my Heart, the Lord will not hear me.*

Quest. Does not Christ make this last, the sole and certain Condition of Pardon?

Answ. All Conditions are not named in every Place: This is indeed a necessary one, and if from a deep Sense of the Guilt of Sin, and of the Love of God in Christ, one forgives Sin, such an act is a certain Sign of a good State.

Matt. XVIII. 21, 22, 35. *Then came Peter unto him and said, Lord, how oft shall my Brother sin against me, and I forgive him? Until Seven times? Jesus saith unto him, I say not unto thee, until Seven Times, but until Seventy times Seven. So likewise shall my Heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases.*

THE last Words of the *Creed* are, **The Resurrection of the Body, and Life everlasting.** We believe, that when the Time comes that God will put a Period to this World, it is to be burnt down with Fire, and out of it, a new purified Mass is to rise; and that then there shall be a Rising again of all that lie in the Grave. Of these, some shall rise to everlasting Life, and some to everlasting Misery. The Bodies of those that die in Christ, shall be raised no more Corruptible nor Mortal, subject to Wast, Want, or Pain; but they shall be Incorruptible, Immortal, Glorious, and Spiritual. All Matter is uniform, and every part of it, how gross soever, may be made Pure, Subtle, and Glorious: So the Substance of very foul Matter becomes Flame: Thus our Bodies shall be made like the Stars, and like the glorified Body of Christ himself, so permanent and fixed, that they shall never wast.

This was known in part to the *Jews*, for hints are given of it in the Old Testament; but Christ, who is the Resurrection and the Life, has given us a more distinct account of it; that all shall hear his Voice, and rise at the last Day. It is easie to raise Objections against this: But to remove all these, as it is no incredible Thing that God should raise the Dead, so Christ himself rose from the Dead: And he will make our dead Bodies rise again, as the Seed that is sowed, must die first in the Ground before it can spring again. Our Bodies will not be then gross Flesh and Blood; Corruption shall put on Incorruption, and Mortality shall put on Immortality. The Bodies of the Blessed being thus changed, shall mount up in the Clouds, to meet the Lord in the Air, and so they shall be ever with the Lord, in a glorious and blessed State, which shall never suffer any Change, Loss, or Pain, and is justly called, Life everlasting. That is Life indeed;

indeed ; for this our Life, is the Progress of Death, which is daily feeding on us, and will swallow us up at last.

Of this the World had some general Hopes, before the Coming of Christ ; but he brought Life and Immortality to light in his Gospel, both by giving us full and positive Assurances of it, and by giving us a particular Account of it : That we shall be then like unto the Angels of God, who do ever see the Face of God, hearken to his Word, and fly to and fro to do his Pleasure. He says, the Righteous shall shine as the Sun in the Kingdom of his Father : His Apostles have told us that we shall be then Perfect, and all that is now but in Part, shall be then done away ; no defects shall remain : We shall see clearly Face to Face, that is, we shall have such a Knowledge of God, as we have of a Man whom we see, and with whom we converse ; which is a thing of another sort than the Knowledge we have by the hearing others speak of them. This is also expressed by the Seeing God as he is ; that is, the having as full a View of his Nature, Attributes, Works, and Ways, as our Natures are capable of. From this seeing of God, we shall be changed into his Likeness ; we shall be made like unto him, and there we shall be in the Joy of our Lord, in a Fulness of Joy, and in Pleasure for evermore ; and that to such a Degree, that St. *Paul*, who in an Extacy had a View of that Blessedness, said, he heard Things which could not be uttered. The Eye hath not seen, nor hath the Ear heard, nor can it enter into the Heart of Man to conceive, what is laid up for us in that State, where with Angels and blessed Saints, whom we shall perfectly Love, and by whom we shall be entirely beloved, we shall rejoice in God, and bless him Day and Night for ever. Our Souls shall be filled with the clearest and perfectest Views of God, and Christ ; and be raised up

to the utmost Perfection of our Natures; and that in an endless and unchangeable State: Our Bodies shall be also refined to the Purity of Heavenly Matter, like the Stars for ever: And the whole Society being all Pure and Holy, without the least Mixture of any thing that defiles, we shall for ever sing Praises to God, and be exercised in such other Employments, as shall be appointed for us in that Kingdom that cannot be moved. Therefore we ought to be steadfast, and unmoveable, always abounding in the Work of the Lord; forasmuch as we see, that our Labour is not in vain in the Lord.

Quest

Part

Quest

the V
again

2
befor

At
ther
short

Pl
Life
right

Pl
in R
thy

P
in t
right

and
their
Life

me.
I
tor

C
geth
sing

De
I
Du

Lif
the
ma

the

ca

Quest. **W**HAT further Promises has Christ made to his Church and Saints?

Ans. That at the last and great Day, when the World shall be burnt down, they shall rise again and live.

Quest. Had the World any knowledge of this before the coming of Christ?

Ans. Yes; we see in the Old Testament that there was an imperfect knowledge of it, tho' far short of what is revealed to us in the Gospel.

Psal. XVI. 11. *Thou wilt shew me the Path of Life; in thy Presence is the fulness of Joy, at thy right Hand there are Pleasures for evermore.*

Psal. XVII. 15. *As for me, I will behold thy Face in Righteousness. I shall be satisfied when I awake with thy Likeness.*

Psal. XLIX. 14, 15. *Like Sheep they were laid in the Grave, Death shall feed on them, and the Upright shall have Dominion over them in the Morning, and their Beauty shall consume in their Grave from their Dwelling. But God shall redeem my Soul (or Life) from the Power of the Grave, for he shall receive me.*

Isai. XXV. 8. *He will swallow up Death in Victory.*

Chap. XXVI. 19. *The dead Men shall live; together with my dead Body shall they arise: awake and sing ye that dwell in the Dust, for thy Dew, is as the Dew of Herbs, and the Earth shall cast out the Dead.*

Dan. XII. 2. *And many of them that sleep in the Dust of the Earth shall awake; some to everlasting Life, and some to shame and everlasting Contempt. And they that be Wise, shall shine as the Brightness of the Firmament; and they that turn many to Righteousness, as the Stars for ever and ever.*

Quest. How can you think that a Dead Body can live again?

Ans. This is no way incredible; and since Christ who promised it, rose again, I believe that he will also raise us up at the last Day.

2 Tim. I. 10. *Jesus Christ hath abolished Death, and hath brought Life and Immortality to light thro' the Gospel.*

Joh. V. 28, 29. *The Hour is coming, in the which all that are in the Grave, shall hear his Voice, and shall come forth; they that have done Good, unto the Resurrection of Life; and they that have done Evil, unto the Resurrection of Damnation.*

Joh. XI. 25. *I am the Resurrection, and the Life: he that believeth in me, tho' he were Dead, yet shall he Live.*

Joh. XIV. 29. *Because I live, ye shall live also.*

Act. XIV. 15. *And have hope towards God, which they themselves also allow, that there shall be a Resurrection of the Dead, both of the just and unjust.*

Act. XXVI. 8. *Why should it be thought a thing incredible with you, that God should raise the Dead?*

Joh. VI. 54. *Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life; and I will raise him up at the last Day.*

Rev. II. 10. *Be thou faithful unto Death, and I will give thee a Crown of Life.*

Quest. But in what Form, or with what Body shall we arise?

Ans. It is a Folly to enquire into that, God who has promised it, is Almighty; and he is Faithful, and will perform it.

1 Cor. XV. 12, 13. *Now if Christ be preached that he rose from the Dead, how say some among you that there is no Resurrection of the Dead? But if there be no Resurrection of the Dead, then is Christ not risen.*

Ver. 20. *But now is Christ risen from the Dead, and become the first Fruits of them that slept.*

Ver. 35, 36, 37, 38. *But some Men will say, how are the Dead raised up? and with what Bodies do they come?*

come? Thou Fool! that which thou sowest, is not quickened except it die. And that which thou sowest, thou sowest not that Body which shall be, but bare Grain, it may chance of Wheat, or some other Grain: But God giveth it a Body as it hath pleased him, and to every Seed his own Body.

Quest. But when this Body is rotten and dissolved, how can it rise again?

Ans. As Seed does not spring up till it is first dead, and God then gives it a Body; so it shall be in the Resurrection, which is only denied by those who know not the Scriptures, nor the Power of God.

Matt. XXII. 29, 30. *Jesus said unto them, ye do err not knowing the Scriptures nor the Power of God: For in the Resurrection, they neither Marry, nor are given in Marriage, but are as the Angels of God in Heaven.*

Quest. What shall be the Nature and State of our Bodies in the Resurrection?

Ans. They shall be raised in Power and Glory; and shall be spiritual Bodies, Incorruptible, and Immortal.

1 Cor. XV. 42, 43, 44. *So also is the Resurrection of the Dead. It is sown in Corruption; it is raised in Incorruption: It is sown in Dishonour; it is raised in Glory: It is sown in Weakness; it is raised in Power: It is sown a natural Body; it is raised a spiritual Body: There is a natural Body, and there is a spiritual Body.*

Ver. 52, 53, 58. *In a Moment, in the Twinkling of an Eye, at the last Trump; for the Trumpet shall sound, and the Dead shall be raised Incorruptible, and we shall be changed. For this Corruptible must put on Incorruption, and this Mortal, must put on Immortality. Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord; forasmuch as ye know, that your Labour is not in vain in the Lord.*

Phil. III. 20, 21. *For our Conversation is in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile Body, that it may be fashioned like unto his glorious Body, according to the Working, whereby he is able to subdue all things unto himself.*

Matt. XIII. 43. *Then shall the Righteous shine forth as the Sun in the Kingdom of their Father.*

Quest. Whither shall these Bodies be carried?

Ans. They shall be caught up in the Clouds, to meet the Lord in the Air, and shall be ever with him, these Bodies being made like unto his glorious Body.

I Thess. IV. 16, 17. *For the Lord himself shall descend from Heaven, with a Shout, with the Voice of the Archangel, and with the Trump of God. And the Dead in Christ shall rise first. Then we which are alive, and remain, shall be caught up together with them in the Clouds, to meet the Lord in the Air, and so shall we ever be with the Lord.*

Quest. When shall the Resurrection be?

Ans. At the End of the World: When Christ shall come to judge the World, and shall call with a loud Voice, which shall make those who are in their Grave live again.

Matt. XXV. 34, 46. *Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. And these (the Wicked) shall go away into everlasting Punishment, but the Righteous into Life Eternal.*

Quest. What shall become of the Souls restored to these glorified Bodies?

Ans. They shall ever see the Face, that is the Glory of God, and shall know him as they are known, seeing him as he is, Face to Face.

I Cor. XIII. 8, 9, 10, 12. *Charity never faileth. We know in Part, we Prophecie in Part. But when that which is perfect is come, then that which is in Part shall be done away. For now we see thro' a Glass darkly,*

darkly, but then Face to Face; now I know in Part, but then shall I know, even as also I am known.

Quest. What effect shall this Vision have on them?

Ans. It shall fill them with a fulness of Joy for ever, and it shall so raise and exalt their Natures, that they shall be made like unto God.

1 Joh. 1. 2. Now we are the Sons of God, and it does not yet appear what we shall be. But we know that when he appears, we shall be like him, for we shall see him as he is.

Rev. V. 13. And I heard every Creature saying, Blessing, and Honour, and Glory, and Power to him that sitteth upon the Throne, and unto the Lamb for ever and ever: And they fell down and worshipped him that liveth for ever and ever.

Quest. In what Company shall they live for ever?

Ans. With innumerable Companies of Angels, and the Spirits of Just Men made perfect; among whom they shall be all perfect in Charity which shall never fail.

Matt. XVI. 26, 27. For what is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in exchange for his Soul? For the Son of Man shall come in the Glory of his Father with his holy Angels, and then he shall reward every Man according to his Works.

Quest. What shall be their Exercises in that State?

Ans. They shall be contemplating and enjoying God for ever, in a manner that is above all that we have ever heard, or seen, or can conceive.

Quest. How comes it that we cannot conceive it?

Ans. As a Child cannot conceive the Joy and Happiness of a perfect Man; so we in this State cannot conceive what we shall be in a more perfect State.

Quest. How long shall that Blessedness continue?

Ans. For ever and ever, without any End or Change.

Quest.

Quest. What should the Belief of this teach us?

Answ. To be stedfast and unmoveable, always abounding in the Work of the Lord: Looking for that blessed Hope, and the glorious Appearance of the great God, and our Saviour Jesus Christ; living in all holy Conversation and Godlinefs.

1 Cor. II. 9. *Eye hath not seen, nor Ear heard, neither hath it entred into the Heart of Man, the Things which God hath prepared for them that love him.*

2 Cor. XII. 2, 3. *I knew a Man, whether in the Body, or out of the Body, I cannot tell, God knoweth: How that he was caught up into Paradise, and heard unspeakable Words, which is not lawful (or possible) for a Man to utter.*

PART.

P A R T III.

Concerning the Ten Commandments.

TH E next Article of the Catechism, relates to the *Third Branch* of our Baptismal Vow: *That we should keep God's holy Will and Commandments, and walk in the same all the Days of our Life*; upon which they are in the Catechism reckoned up, with an Explanation of the Extent of them.

In Order to the preparing us to obey these, we ought to do *Two Things* previous to it. The one is, to study to know the Nature of them; that we may be convinced, that they are Just, Holy, and Good; for tho' the Authority of God, as our Maker, Preserver, and Lawgiver, is such, as lays a full Obligation on us to obey every thing that he commands; yet our Obedience becomes both more easie and more lively, when we are convinced, that the Commands are really good in themselves, and that it is our Interest as well as our Duty to obey them.

There are some Précepts that are called Positive; because there is nothing in the Nature of the Thing, to oblige us to obey them, but only the positive Institution of the Lawgiver: Such are the Sacraments which we observe, because Christ instituted them. Other Precepts are called Moral; because they have a Relation to the Course of our Lives; and these are so suited to our Natures, that a Man by observing them, becomes in himself a Wise, an Excellent, and a happy Creature. They are also so suited to all Mankind, as they live together in Societies, that they are necessary to the Safety, Peace, and Order of the World. The entering far into this View, lets us see, that the Laws of God are not a Yoke imposed arbitrarily on us;
but

94 *Concerning the Ten Commandments. Part III.*

but are a Thread of such Rules as tend to perfect our Natures. The positive Precepts are few, plain, and easie; so that as we are not overcharged with their Numbers, they are easily performed, and are of great Use when set about with a good Mind, as shall be explained in its proper Place.

The Grounds of Morality, are to be taken with respect to Man, either as he is a single Person, or as he is a Part of Mankind. As he is a single Person, that Rule of Life, which keeps his Body in the best State of Health, the best Employed, the most Active in Business, and the most Regular in his Pleasures, is certainly grounded on a true Principle of Morality.

That which opens his Understanding, and lets in upon him a good Measure of true and useful Knowledge; that which employs his Thoughts the best, and brings his Will to follow what his Reason dictates, and restrains all vehement Passions, or Desires, and governs both his Words and Actions, so as to make him act in all respects as a rational Creature, is the Foundation of another certain Principle of Morality.

As to Humane Society; those Rules that establish mutual Confidence and Assistance; that secure best the Peace and Order of the World; that unite Men to one another; that render a Man Modest, and Gentle, apt to overlook the Faults of others, and to bear with, and to forgive Weakness and Errors; and that dispose Men to do all the Good to others that they can; to be content with what they have; and not to envy the Prosperity of others, but to advance it, and to rejoice in it; these are all so many grounds of that Morality that relates to other Men: So the Studying this carefully, and the keeping it present in our Minds, and the applying it to our Actions on all Occasions, is one of the Preparations to Obedience.

Ano-

Part III. Concerning the Ten Commandments. 95

Another Preparation is, to form a serious Resolution, and to repeat it often in our Thoughts, that we will keep all God's Commandments always. This ought not to rest in a general Resolution, in which we may deceive our Selves; but ought to be brought down to all the several Branches of our Duty, with relation to all our Circumstances and Obligations; that we may see where our Errors lie, and from whence they took their first rise; that so we may resolve against them, and watch over our Selves in the return of such Temptations, as may have formerly prevailed against us; and that we may see with what Colours, and in what a Manner, Sin has broke in formerly upon us; and so may fortifie our general Resolutions by such special Considerations, as may have the best Effect on us for the future, and shew us that we frame them in good earnest.

Another Preliminary to the distinct Explanation of every Commandment, is the considering those Two great Commandments, in which our Saviour said, the whole was comprehended; and that therefore they were the first, and chief of them. The First is, *Thou shalt love the Lord thy God with all thy Soul, with all thy Mind, with all thy Heart, and with all thy Strength*: And the Second is, *Thou shalt love thy Neighbour as thy self*. Love is the only rational Root of Obedience; even the good Things that we do, if they do not proceed from a Principle of Love, they are the Effects of natural Disposition of Custom and Decency, of Interest and Vain-glory, or of Awe and Dread. The Actions we do are only accepted of God, as the Effects of a genuine and filial Obedience, when they proceed from an inward Principle of Love to him.

The Love of God, is our being possessed with such a Sense of the Glory, Wisdom, and Goodness

ness of God, as fills our Thoughts with a Delight in Meditating much on these his Attributes; but most especially on the Goodness of God, that shines out in the Person and in the Doctrine of Christ. When a Man thinks all these things often over, and over again in himself, and is brought to reflect on the Goodness of God that appears in his Creation and Providence, and more particularly that which follows, watches over, and often prevents himself, reckoning this often up in his Thoughts; and when upon new Occasions he feels these rise up often within him, here is the Foundation of Love laid in the Mind. This Love thus filling his Thoughts, it unites his Heart to every thing that it dictates; he delights to do the Will of God; for his Law is in his Heart; he obeys with Zeal, and with an inward complacency in doing the Will of God; he rejoices when he sees others love him and obey him; and is grieved when he sees him dishonoured; he rejoices in a secret Fellowship or Commerce with God, in Acts of Prayer, and Praise, and in Worshipping him in Private and in Publick; he acquiesces in all his Providences, as knowing that every thing is well, and wisely ordered by God; he does often look with Joy towards a State, in which he is to love and enjoy God in a perfect Way, and for ever. Thus he loves God with all his Heart; he also loves him with all his Strength, when he applies himself with great Zeal, and with his utmost Activity, to promote God's Honour, and to engage others to love and obey him, and is ready even to die on so good an Occasion. He also excites all his Powers, with all his Affections, to love and please God; and so he loves God with all his Soul: So these various Expressions may be either understood as a Repetition of the same thing in different Words, enforcing it thereby so much the more; or they may be applied to the various

Part
vario
Facu
B
ten
serve
ly th
endea
our S
me, k
may
a Ter
yet it
more
fions
God
selves
ly ab
requir
rious
calls
preter
ction
that o
in pur
concer
Sense
that w
an ete
The
Thou
love o
creates
dispos
all Ma
and de
Worth
cordin
are pl
we mu

Part III. *Concerning the Ten Commandments.* 97
various ways of our Soul's acting in our different Faculties.

By this Explanation it is clear, that all our pretensions to love God, if they do not carry us to serve him, and keep his Commandments, are only the Heats of Fancy and Delusion, by which we endeavour to deceive our Selves and others; for our Saviour has said in expresse Words, *If ye Love me, keep my Commandments.* This heat of Thought, may be of good use to raise our Imaginations to a Tenderneſs in the Acts and Exercises of Love; yet it is not to be valued, but as it quickens us to more zeal in the Service of God. All the Pretensions to ſuch a Sublimity in Love, as that we love God only for himſelf, without any regard to our ſelves, or our own Happineſs, are ſtrains not only above Humane Nature, but above what God requires of us: He commands us to expect a glorious Recompence for our Labour of Love, and calls us to his Service with theſe hopes: So this pretension looks like a ſtraining towards a Perfection above what he has ſet before us: Not but that often an elevated Love riſes up towards God, in pure acts, without any reflections on its own concerns; but ſtill the Root of this Love, is a Senſe of God's infinite goodneſs in aſſuring us, that we ſhall at laſt be made perfect in Love, in an eternal and unchangeable State.

The *Second Part* of the Summary of the Law is, *Thou ſhalt love thy Neighbour as thy ſelf*: Where that love of God is ſhed abroad in any Man's Heart, it creates in him a Love to his whole Creation, and diſpoſes him to an univerſal and tender Love to all Mankind; which does encrease in its measure and degree, as we ſee greater Characters of true Worth, and of the divine Image on them; or according to the Order and Relation in which we are placed towards them. When it is ſaid, that we muſt love them as our ſelves, we are not to

98 *Concerning the Ten Commandments. Part III.*

understand this of an equal measure of Love, but of such a real Love as is of the same Nature with that which we bear to our Selves, tho' not of the same Degree, for that were impossible. In the Scripture we are commanded to be Holy in all manner of Conversation, as Christ who called us was Holy; and to be Pure, as he is Pure; and even to be Perfect, as our Father in Heaven is Perfect; where the Note of Resemblance (as) is not to be understood as importing an equality, but only as importing a real Imitation. Our love to our Neighbour ought to be true and tender, active and lively; and more particularly, *we ought to do to all others, that which we would have others do unto us*, and to love all others, as we would have others love us.

This must shew it self in such external, as well as internal Characters, that we may certainly both perceive it, and shew it so, as neither to deceive our Selves nor others: We ought to examine our selves, whether we feel a tender Sympathy with all in Misery that does really touch us, and make us Weep with those that Weep, and bear a share in their Concerns; and whether we do seriously Pray for others, as well as Pity them; and that not only for Friends, but for Enemies. The greatest of all Miseries is, to be in a State of Enmity with God, that leads to everlasting Burnings: If then the seeing many in this State, does affect us deeply, and sets us to interceed earnestly for them; this will shew us that we have the truest Love to the Brethren kindled in us by the Love of God. This will set us on to do all the good we can to those that are about us, or are related to us, chiefly in the best Things: We will bear with, and overlook smaller Injuries, and be ready to forgive even the greatest; and we will Pray heartily for our Enemies, even tho' we are

not

Part
not
of th
W
Neces
and
Objec
we n
Appl
rious
lieve
Char
bette
fer fo
their
has
are P
are f
with
this
for w
put t
own
we v
ken
so we
even
again
Co
Meas
that
cryin
or a
give
that,
ance
TI
gave
we I

Part III. *Concerning the Ten Commandments.* 99

not so happy as to be yet reconciled to them. But of this more fully in another Place.

We must, according to our abundance, and the Necessities of others, relieve them both liberally and cheerfully. We ought to seek out proper Objects, and look into their Necessities, which we must study to supply, even preventing their Applications to us; not upbraiding them, but seriously instructing and exhorting them, as we relieve them, making use of the Advantage that our Charities may give us, for doing them good in the better Part. We ought in our Charities to prefer some to others, according to their true Worth, their crying Necessities, and the Relation God has put us in to them; knowing that as they are Partners of the same Natures with us, so we are subject to the same Necessities and Accidents with them. If God has bless'd us, he has laid this as a Charge on all that he bestows on us; for which he will reckon with us. Christ will put the Alms we give to his little ones, to his own Account, as given to himself. As therefore we would have our Reward in full Measure, shaken together, pressed down, and running over; so we ought to measure our Charities to others, even as we would have it to be measured to us again by God.

Commonly it may be accounted a competent Measure to give out of our abundance, or out of that which is superfluous to us: Yet on great and crying Occasions, such as a Persecution, a Famine, or a Plague, we ought to straiten our Selves, and give out of our Necessities; and to deny our Selves that, which we think necessary for our Subsistence; at least, to straiten our Selves in it.

This is the new Commandment that Christ gave; which he calls his Commandment, That we love one another, as he loved us: And by

the Parable of the Samaritan, he shews us, in what an enlarged Sense the Word Neighbour is to be taken; even for all in Misery, without regard either to Nation or Religion, Love is the fulfilling of the Law: For it is all comprehended in it; by it every Duty becomes easie, and is well performed, and it perfects and exalts the Mind; and by it we fully answer the End, for which the whole Law, and all Religion is appointed.

[illegible]

Quest.

...at least to fifteen or twenty...

we love one another, as he loved us: And by
this, which he calls his Commandment, That
this is the love, which abideth with Christ

Quest.

Anj

and
all the

Qu

to ma

An

and a

with

with

Because

good :

as we

to obe

I C

ye are

your L
DC

Pla

I am
Re

RO
mand

mandar
C.

fort 2

1012!
A23

by the

Obed

and 1

Laws

213

Ans

that

are t

24

Ar

we a

Hum

Quest. **C**ALL to Mind what was the *Third* Branch of your Baptismal Vow?

Ans. **T**hat I should keep God's holy Will and Commandments, and walk in the same all the Days of my Life.

Quest. What Reasons have you to engage you to make good this Vow?

Ans. *First*, I am not my own, but was made, and am preserved by God; and I was bought with a Price; so that I am bound to glorifie God with my Soul and Body which are his. *Secondly*, Because all his Commandments are holy, just and good; so that in respect of my present Happiness, as well as of the Happiness of another Life, I ought to obey the Laws of God.

1 Cor. VI. 19, 20. *Ye are not your own; for ye are bought with a Price: Therefore glorifie God in your Body, and in your Spirit, which are God's.*

Psal. CXVI. 16. *O Lord, truly I am thy Servant; I am thy Servant, and the Son of thy Handmaid.*

Rom. VII. 12. *The Law is Holy, and the Commandment holy, just, and good.*

Quest. Are all the Laws of the Gospel of this sort?

Ans. No: For there some Laws commanded by the positive Will of God, as the Trials of our Obedience, and as Helps to obtain Blessings of God; and these are called positive Laws; such are the Laws of the Sacraments.

Quest. What other Laws are there?

Ans. Laws that are of their own Nature good, that tend to govern and better our Morals; and are therefore called Moral Laws.

Quest. What is the good of these Laws?

Ans. They are good to us in all respects; as we are single Persons, or as we are Members of Humane Society.

102 *Concerning the Ten Commandments. Part III.*

Quest. What good find we in them, as we are single Persons?

Ans. They tend to preserve Life and Health; and to keep our Bodies fit for Labour. They open our Minds to enquire, see, and judge aright; they restrain Appetite, and Passion; they calm and fix our Wills; and give a just Life to our Affections; and tend to make us wise, steady, and happy Creatures.

Psal. CXIX. 6. *Then shall I not be ashamed, when I have respect to all thy Commandments.*

Rom. XII. 2. *Be not conformed to the World, but be ye transformed by the renewing of your Mind, that ye may prove what is the good, and acceptable, and perfect Will of God.*

Psal. CXIX. 165. *Great Peace have they that love thy Law, and nothing shall offend them.*

Quest. What good find we in them, as we are the Members of Humane Society?

Ans. They oblige us to an universal Candour, Justice, and Probity, which begets Trust and Confidence among Men; with a Sympathy and tender Love to all about us, not excepting our Enemies; and this creates Esteem, and may bring returns of the like kindness and assistance to us from others, as we need it.

Quest. Do you resolve stedfastly to continue in this Course of Obedience?

Ans. I do it, sincerely; and I renew this every Day before God. I study to observe all my Strayings, that so I may learn more carefully to look to all my Words, and Ways, and even to my Thoughts.

Luk. VIII. 15. *But that on good Ground are they, who in an honest and good Heart, having heard the Word, keep it, and bring forth Fruit with Patience.*

Matt. XIX. 17. *If thou wilt enter into Life, keep the Commandments.*

Part III. Concerning the Ten Commandments. 103.

Luk. I. 73. That we may serve him without Fear, in Holiness and Righteousness before him, all the Days of our Life.

1 Pet. I. 15. But as he who hath called you is Holy, so be ye Holy in all manner of Conversation.

Psal. XL. 8. I delight to do thy Will, O my God ; yea thy Law is within my Heart.

Psal. CXIX. 106. I have sworn, and I will perform it, that I will keep thy righteous Judgments.

Quest. What is the Sum of the Commandments ?

Ans. Our Saviour has given it in these Two. Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Strength, and with all thy Mind ; and thy Neighbour as thy self.

Mark XII. 30. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength : This is the first Commandment. And the Second is like, namely this ; Thou shalt love thy Neighbour as thy self. See the same, Deut. VI. 4. Thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Might.

Deut. X. 12. And now Israel, what does the Lord thy God require of thee ; but to fear the Lord thy God, to walk in his Ways, and to love Him, and to serve the Lord thy God with all thy Heart, and with all thy Soul ? See the like, Deut. XI. 13, 22. Deut. XIX. 3. and Deut. XXX. 6, 16, and 19, 20. Choose Life, that both thou and thy Seed may live. That thou mayst love the Lord thy God, and that thou mayst obey his Voice, and that thou mayst cleave to him ; for he is thy Life, and the Strength of thy Days.

Josh. XXII. 5. But take diligent heed to do the Commandment of the Law, to love the Lord your God, and to walk in all his Ways, and to keep his Commandments, and to cleave unto him, and to serve him with all your Heart, and with all your Soul.

Quest. What do you mean when you say, you love God?

Ans. That I delight to meditate on Him, and on all his Attributes and Works; but above all, on his Love to us in Christ Jesus; that I worship him, inwardly in Private, and in Publick with Joy; that I study to advance his Glory, to do his Will; and that I endeavour to bring others to join in Glorifying him; that I rejoice in every thing he does to me or to others, and am sincerely desirous to see him, and to be for ever with him.

Rom. V. 5. The Love of God is shed abroad in our Hearts by the Holy Ghost given unto us.

Jude 20, 21. But ye, beloved, building up your selves in your most holy Faith, Praying in the Holy Ghost, keep your selves in the love of God, looking for the Mercy of our Lord Jesus Christ unto eternal Life.

Quest. Do you not love God only for himself, without any regard to your own Happiness?

Ans. I find *Moses* had respect to the Recompence of Reward; as our blessed Lord had to the Joy that was set before him; therefore I desire to work out my Salvation with Fear and Trembling.

Quest. What do you mean by loving your Neighbour as your self?

Ans. That I bear a true, sincere, and fervent Love to him, like that which I bear to my self.

Quest. But must not you love him full as well as your self?

Ans. That does not seem possible for me to do; but when I am commanded to be perfect, as my Father in Heaven is perfect, I understand it of an Imitation, and not an Equality: So I think my Love to my Neighbour ought to be like that which I bear my self.

Part III. Concerning the Ten Commandments. 105

Lev. XIX. 17, 18. Thou shalt not hate thy Brother in thy Heart; thou shalt in any wise rebuke thy Neighbour, and not suffer Sin upon him. Thou shalt not bear any grudge against the Children of thy People; but thou shalt love thy Neighbour as thy self, I am the Lord.

Rom. XIII. 8, 9, 10. He that loveth another, hath fulfilled the Law, for all is comprehended briefly in this; Thou shalt love thy Neighbour as thy self. Love worketh no ill to his Neighbour. Therefore Love is the fulfilling of the Law.

Joh. XIII. 34, 35. A new Commandment I give unto you, that ye love one another; as I have loved you, that ye love one another. By this shall all Men know that ye are my Disciples, if ye have love one to another.

1 Cor. XIII. 13. And now abideth Faith, Hope, and Charity, these three; but the greatest of these is Charity.

Gal. V. 15. For all the Law is fulfilled in one Word, even in this; thou shalt love thy Neighbour as thy self.

Quest. But who is your Neighbour?

Answ. Every Man, of what Nation or Religion soever he may happen to be.

Quest. Must you love all these alike?

Answ. No: I must make a difference, according to the Degree of their worth, and of the Image of God that I see in them; and according to the Relation God has placed me in to them.

Quest. What are the chief Duties that arise out of this brotherly Love?

Answ. The Bearing with the Weakness and Mistakes of others; the forgiving Injuries done us; the loving our Enemies; and the Relieving those that want our help.

Coloss.

Coloss. III. 12, 13, 14. Put on therefore, as the Elect of God, Holy and Beloved, Bowels of Mercies, Kindness, Humbleness of Mind, Meekness, Long-suffering, Forbearing one another, and Forgiving one another, if any Man have a Quarrel against any; even as Christ forgave you, so also do ye. And above these things put on Charity, which is the Bond of Perfectness.

I Pet. II. 22. Seeing you have purified your Heart in obeying the Truth, unto the unfeigned love of the Brethren, see that ye love one another with a pure Heart fervently.

I Joh. IV. 20, 21. If a Man say, I love God, and hateth his Brother, he is a liar: For he that loveth not his Brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment we have from him, that he who loveth God, love his Brother also.

Quest. How ought we to relieve them?

Answ. Cheerfully and Liberally; according to their Necessities, and the Plenty with which God has bless'd us.

Matt. X. 42. And whosoever shall give to drink unto one of these little ones a Cup of cold Water only in the Name of a Disciple, verily, I say unto you, he shall in no wise lose his Reward.

2 Cor. IX. 6, 7. He which soweth sparingly, shall also reap sparingly; and he which soweth bountifully, shall also reap bountifully. Every Man according as he purposeth in his Heart, so let him give; not grudgingly, or of Necessity; for God loveth a cheerful giver.

Luk. XXI. 3. Of a Truth I say unto you, this poor Widow hath cast in more than they all. For all these have of their abundance cast into the Offerings of God, but she of her Penny hath cast in all the Living she had.

Matt.

Part
Ma
hunger
have
thre
gred
and
not
And
the

Part III. Concerning the Ten Commandments. 107

Matt. XXV. 35, 40, 42, 45, 46. I was an
hungred, and ye gave me Meat. In as much as ye
have dane it unto one of the least of these my Bre-
thren, ye have done it unto me. --- I was an hun-
gred and ye gave me no Meat, and I was thirsty,
and ye gave me no Drink. In as much as ye did it
not to one of the least of these, ye did it not to me.
And these shall go into everlasting Punishment; but
the Righteous into Life eternal.

W E

WE are now come to the particular Explanation of the *Ten Commandments*, that were in the Hearing of the People of *Israel* pronounced on Mount *Sinai* in the most solemn and glorious Manner possible, to create in them the deeper Respect.

The Preface is, *I am the Lord (or Jehovah) thy God, who brought thee out of the Land of Egypt, out of the House of Bondage.* In these Words we have the Authority of the Lawgiver in Three Particulars. 1. That he was *Jehovah*. 2. That he was their *God*. 3. That he was their *Deliverer*. *Jehovah* is thought to relate to the Covenant and Promises made first to *Moses*. Before him there was no National Legislation: So God was not till then known as in Covenant with any Nation. They in the Right of that Covenant, expected the Accomplishment of God's Promises to them; and by it they were bound to obey his Laws. 2. *Thy God* imports God's general Authority over all the World, as the Creator, and Preserver of all; which brings all Men under an Obligation to obey his Laws. The 3^d Branch was peculiar to the *Jewish* Nation who were in *Egypt*, put under a base and cruel Bondage, and condemned to be extirpated in the most barbarous Manner, Parents being required to Murder their Male Issue: But God sent *Moses* to require that King of *Egypt* to let them go; and upon his refusing it, he by his Ministry poured out unheard of and dreadful Plagues on them. At last, the Eldest Male of every House being struck Dead on the sudden, the *Israelites* were upon that dismissed; but *Pharaoh* repenting soon after of that, pursued them to the *Red-Sea*, which was opened, and the *Israelites* went thro' it on Foot; while the *Egyptians*, endeavouring to do the same, were all drowned in the Sea.

Thi
but if
to the
at lib
a my
livere
who c
stice,

Th
other
that i
him.
that
all T
Pray
ascri
Make
when
he p
theV
ledg
ject
God
Moo
was

T
or l
God
vela
is a
Wo
ledg
and
som
is c
the
ed,
and
Me

Part III. *Concerning the Ten Commandments.* 109

This literally belonged only to that Nation ; but if the Bondage that all are under to Sin, and to the Devil be considered, from which we are set at liberty by the Gospel, then these Words do in a mystical Sense comprehend all those who are delivered from the Power of Sin and the Devil ; and who owe, upon the Principles of Gratitude and Justice, Obedience to the Laws of God.

The *First Commandment* is, *Thou shalt have no other Gods but me* : The Word is strictly *before me*, that is, in God's Presence, or in Competition with him. The owning one for a God, is the Believing that he made all Things, that he governs and sees all Things, and is ever present with us, hears our Prayers, and assists us. It is then plain, that the ascribing these Things to any, but to the eternal Maker and Ruler of the World, who is every where, knows every thing, and can do whatsoever he pleases, is a false and unreasonable Thing. Now the Worshipping any with our Minds, is the acknowledging that all these Things do belong to the Object so adored ; therefore the Worshipping a bad God as well as a good one, the Worshipping the Sun, Moon, and Stars, Rivers, Trees, and Mountains, was a gross Idolatry.

The Worshipping Spirits of an exalted Nature, or Men after their Death, as deputed or inferior Gods or Guardians, if there is no express Revelation made of the Will of God concerning this, is at best a high Piece of Superstition : but if the Worship of them is addressed in Acts that acknowledge their Presence with us, and their Hearing and assisting us, this does plainly ascribe to them some of the Acts and Attributes of God ; and so it is certainly an Idolatrous Worship ; which carries the Mind off from God, and fills it with ill-grounded, low, and base Fears. Idolatry was the first, and great Corruption of Religion ; which took Mens Minds off from the true Notions of God, and turned

turned them to serve and worship those, who by Nature were not Gods; by which all Communication with God, and all the true Effects of Religion were destroyed. Men had neither a right View of God, nor of the End of Religion, which is the rendring them like God; and so their Idolatrous Worship could be of no use to them. This is therefore in the first Place positively forbid, but this is not all that is comprehended in this; there are other Objects, to which, tho' no Worship is formally offered, yet they may be Objects of Idolatry. Covetousness is called Idolatry; and the Voluptuous Man makes his Belly his God; for if we pour out our Hearts on any Creature, if we Love and Esteem it, and trust to it, as our supreme Happiness: that certainly becomes a God to us, and we are thereby Idolaters.

But tho' the Words are negative against all Idolatry, yet we ought to carry the Sense of them further; for as we ought to adore and acknowledge no other but the true God; so we ought to offer up to him all that Homage, Worship, and Service that we owe him; we ought to adore him with a profound Reverence, and a continual Admiration of his Nature, his Attributes, his Creation, and Providence; we ought to own that all we have is from him; to bless him for every good thing that comes to us; and to submit to all his Corrections; we ought to be deeply humbled for every thing we do that offends or dishonours him, and so beg Mercy for it; and we ought to dedicate our Selves to his Service, earnestly praying for Assistance and Direction in the doing of our Duty. All this we ought to perform, not only in secret and inward Acts, but in the publick Assemblies of others our Fellow-Creatures; for the doing these Things openly, and in concurrence with them, as a Thing of which we ought not to be ashamed, rather rejoicing and glorying in it; the frequent and seri-

ous

Part III. *Concerning the Ten Commandments.* III

ous Worshipping of God, is the Root of all true Religion; both as it keeps the Impressions of God, and of our Duty to him, present and strong in our Minds; and as it draws down secret Aids, and signal Blessings on us. The more publickly this is done, it expresses the deep Sense we have of it so much the more; and it may be a Mean, when done altogether in a Body, to quicken our own Thoughts, as well as to edifie and inflame others.

So the Substance of the the First Commandment is, that we ought to Own, Worship, and Serve, Trust to, Love, and submit to the true God, and to no other, but to him only. This is the Root and Seed of all true Religion.

Quest:

Quest. **W**HEN, how, and where, were the *Ten Commandments* first given, and to whom?

Answ. To the People of *Israel*, by an audible Voice from Heaven, heard at Mount *Sinai*, Fifty Days after they were brought out of *Egypt* with a mighty Hand of God.

Quest. What were the first Words then pronounced?

Answ. I am the Lord thy God, who brought thee out of the Land of *Egypt*, out of the House of Bondage.

Quest. What is meant by this, *I am the Lord*?

Answ. It is, I am *Jehovah*: that is, a God, who by the Ministry of *Moses* was in Covenant with them; by this he had by an Agreement a special Right to their Obedience, they being now his chosen People.

Exod. III. 14. And God said unto *Moses*, *I AM* that *I AM*. *I AM* hath sent me unto you. *Jehovah*.

Deut. VI. 4. Hear, O *Israel*, the Lord our God is one Lord.

Quest. What is meant by the Words, *thy God*?

Answ. That God by his Creation and Providence, has a Right to us; and that we are his, and not our own.

Quest. What is meant by this, *Who brought thee out of the Land of Egypt, out of the House of Bondage*?

Answ. This relates to the wonderful Plagues poured out on the Land of *Egypt*, upon which the *Israelites* were suffered to go out of it; all done by the Ministry of *Moses*.

Quest. But what are we concerned in this Preface to the Commandments?

Answ. We are brought into Covenant with God by *Christ* in Baptism: So he is to us *Jehovah*, and

Part III. Concerning the Ten Commandments. 113

and by *Christ* we are delivered from the Bondage of Sin, and the Power of the Devil.

Quest. What is the first Commandment?

Answ. Thou shalt have none other Gods but me.

Quest. What do you learn from this, and the other Commandments of the first Table?

Answ. I learn my Duty towards God; to believe in him; to fear him; and to love him with all my Heart, with all my Soul, and with all my Strength; to Worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name, and his Word; and to serve him all the Days of my Life.

Quest. May you worship none other but God?

Answ. None besides him, with a Religious Worship: for that is the owning of my Dependance on that Being, the Believing he sees and hears me; and that he assists and blesses me; which can belong to God only.

Psal. LXXXI. 9. *There shall no strange God be in thee, neither shalt thou worship any strange Gods.*

Matt. IV. 10. *Thou shalt worship the Lord thy God, and him only shalt thou serve.*

Quest. But may not you Pray to Angels and Saints, as ministring Spirits that do you good?

Answ. It was Heathenish Idolatry to worship those, who by Nature were not Gods. For in every Act of such Worship, we ascribe some Attributes of God to them; nor have we any warrant for this. On the contrary, the Worshipping of Angels is expressly condemned.

1 Cor. VIII. 4, 5, 6. *We know that an Idol is nothing in the World, and that there is none other God but one. For tho' there be, that are called Gods, whether in Heaven or in Earth, as there be Gods many, and Lords many. But to us there is but one God the Father, of whom are all Things, and we in him: And*

114 *Concerning the Ten Commandments. Part III.*

one Lord Jesus Christ, by whom are all Things, and we by him.

Gal. IV. 8. Howbeit then, when ye knew not God, ye did Service to them, which by Nature are no Gods.

1 Tim. II. 5. For there is one God, and one Mediator between God and Men, the Man Christ Jesus.

Phil. II. 18. Let no Man beguile you of your Reward in a voluntary Humility, in the Worshipping of Angels.

Quest. Is it not enough to worship God in the inward Acts of your Mind?

Ans. No: For my Body as well as my Soul is his; so I ought to glorifie him with both.

Quest. But is it not enough to do this by your self in Secret?

Ans. I must not be ashamed to own God; least he be ashamed of me. I ought to glory in this, that I am his; and not to forsake the Assemblies of the Saints together.

Quest. Does God need our Worship, or receive any thing by it?

Ans. No: He needs not us, and can receive nothing from us; but the Worshipping him is the most effectual Mean to give us such Impressions of him, as may form in us a Likeness to him, and engage us to obey and serve him in all Things.

Psal. L. 14, 15. Offer unto God Thanksgiving, and pay thy Vows unto the most High; and call upon me in the Day of Trouble, I will deliver thee, and thou shalt glorifie me.

1 Cor. VI. 19, 20. Your Body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own: Therefore glorifie God in your Body, and in your Spirit, which are God's.

Heb. X. 24, 25. And let us consider one another to provoke to Love, and to good Works, not forsaking the Assembling of our Selves together, as the manner of some is, but exhorting one another.

THE

Part

T
Idol
true
Both
for a
Idol,
Mind
ward
suital
as gi
prese
ploys
Shew
are
doing
of Sin
To
ses fir
on M
yet n
Char
heed
They
or Re
of W
to Id
But t
seem
of Id
or St
Orna
TH
Men
and t
rit, w
dom,
resen
a one

THE *Second Commandment* relates to another Species of Idolatry; for as the exalting an Idol as a God was one sort, so the Debasing the true God to be as an Idol, is another sort of Idolatry. Both have the same Rise, and the same ill Effects; for as a lowness of Mind makes us apt to dread an Idol, and to court it with Divine Honour; so a Mind immers'd in Sense, forms an Image first inwardly, and then outwardly, of the Deity; and suitable to that there will follow such a Worship, as gives mean Thoughts of God, while he is represented as a Being like our selves; and this employs Mens Inventions to court a Puppet with Shew and Pageantry, and a variety of Rites, that are thought acceptable to the Divinity; and in doing that, Men are apt to think, they buy a Pardon of Sins, or even a License to continue still in Sin.

To remedy all this, when God appeared to *Moses* first, it was as a Fire in a Bush, and afterwards on Mount *Sinai*; where, tho' a Voice was heard, yet no manner of Similitude was seen: And the Charge was often repeated to the *Jews*, to take heed to themselves, and not to set up an Image: They were forbidden so much as to make an Image or Representation of any Object; least such a Piece of Workmanship might dispose a People so prone to Idolatry as they were, to give it Divine Worship: But the Prohibition of making an Image does not seem to bind in all Cases, where there is no danger of Idolatry, or Inclination to it; and where Pictures, or Statues, are made only for a Remembrance, or Ornament.

The Design of this Commandment is, to keep Men from all low or gross Conceptions of God; and that they may Worship him as an Invisible Spirit, with high Thoughts of his infinite Power, Wisdom, and Goodness; and not set up any outward resemblance, that may dispose Men to think him such a one as themselves.

116 *Concerning the Ten Commandments. Part III.*

It is true, there were Figures of Cherubins in the Temple ; but those were not exposed to view, nor proposed to be worshipped. They were only Emblems of the Angelical Hosts, that were about the Throne of God, of which the Temple was an Emblem. A visible Representation, as it derogates from his supream Dignity, and invisible Nature of God ; so it is in the whole Old Testament condemned Idolatrous. The New Testament carries the Notions of God in this respect still higher. The Worship is more spiritual, in Opposition to the other that was carnal. The golden Calf was certainly intended to be a Representation of *Jehovah*, and yet it is called an Idol. So were the Calves set up in *Dan* and *Bethel* ; which are still set in Opposition to the Worship of *Baal* ; yet these were Idols. Every Representation of God to our Sense, in any corporeal Figure, is condemned by this Commandment. We ought to think of him as sublimely as is possible for us ; and we must not lay Snares to our selves and others, to draw down our Minds to low apprehensions, and Idolatrous conceptions of God. Upon this, we do justly charge the Church of *Rome* with Idolatry : Since they offer many Acts of Religious Worship to Pictures and Statues : They suffer Pictures of God the Father in their Churches, and Pray to them ; and offer the highest Acts of Worship to that, which we are as certain, as we can be of any thing, that it is only a piece of Bread.

The Reason added to this Commandment, shews the Command is eternal, taken from the Glory of God, of which he is Jealous, which he will neither suffer to be given to another God, nor to graven Images. This may be well supposed to belong equally to both Commandments, since it holds good in both alike : Idolatry corrupts Religion in its Root, and brings after it a monstrous Train of Impiety, Magick, and Superstition ; with a dissolving both of Morality and Humanity ; and therefore

Part III. *Concerning the Ten Commandments.* 117

the Punishment of it extends far: Not that Children suffer spiritual Punishments for the Sins of their Fathers, if they are not guilty of them themselves; but the Idolatry of a Nation in Covenant with God, may draw down a heavy Series of great Judgments on their Posterity for some Generations; but on the other hand, the Mercies of God are extended in Blessings to very remote Generations, descending from those who fear him, and keep his Commandments; who have such just Thoughts of God as possess him with holy Reverence: And where this Reverence is deep and operative, it engages them to obey all his Laws, and to keep all his Commandments always.

Quest. **W**HAT is the *Second Commandment*?

Ans. Thou shalt not make to thy self any graven Image, nor the Likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth: Thou shalt not bow down to them, nor Worship them: For I the Lord thy God, am a jealous God; and visit the Sins of the Fathers upon the Children, unto the third and fourth Generation of them that hate me: and shew Mercy unto Thousands in them that love me, and keep my Commandments.

Quest. What is forbidden by this Commandment?

Ans. The making any visible Figure to represent the Divinity: and the falling prostrate before it to worship it.

Deut. IV. 12. *And the Lord spake unto you out of the midst of the Fire; ye heard the Voice of Words, but saw no similitude.*

Ver. 15. *Take ye therefore good heed unto your selves; for ye saw no manner of similitude.*

Ver. 23, 24. *Take heed unto your selves, lest you forget the Covenant of the Lord, which he made with you, and make you a graven Image, or the likeness of any thing, which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming Fire, even a jealous God.*

Quest. Is the making any Picture, Statue, or Resemblance, an unlawful Thing?

Ans. No: Unless it be in order to its being proposed as an Object of Worship; in which Case it is certainly unlawful.

Deut. XVI. 22. *Neither shalt thou set thee up any Image which the Lord thy God hateth.*

Part III. Concerning the Ten Commandments. 119

Isai. XL. 18. To whom then will ye liken God, or what Likeness will ye compare unto him? on to the 27th Ver.

Act. XVII. 28, 29, 30. In him we Live, and Move, and have our Being. Forasmuch then as we are the Offspring of God, we ought not to think that the Godhead is like unto Gold, or Silver, or Stone graven by Art, or Man's Device. And the Times of this Ignorance God winked at, but now commandeth all Men every where to repent.

Rom. I. 23, 25, 26. They changed the Glory of the incorruptible God, into an Image made like to corruptible Man. --- Who changed the Truth of God into a Lie, and worshipped and served the Creature more than the Creator, who is blessed for ever.

Joh. IV. 24. God is a Spirit; and they that worship him, must worship him in Spirit and in Truth.

Quest. But were not the Cherubins on the Walls of the Temple, and in the Holiest of all, Idols?

Answ. No; They were the Emblems of Angels that are about the Throne of God, whose Glory filled the most Holy Place; and they were not exposed to the View of the People, none but Priests coming into the Holy Place, and none but the High Priest coming within the Holiest of all, and that only once a Year.

Quest. But what harm can there be in proposing some outward resemblance as an Emblem, to help our Imaginations, and to raise our Minds by such an Object?

Answ. The true Way of thinking of God, is to conceive of him as an Eternal Spirit, who is every where, knows all Things; and is infinite in Power, Wisdom, and Goodness; but all corporeal Resemblances tend to corrupt our Thoughts of God, and to make us think of him as a Being like our selves; such was the Golden Calf.

Isai. XLII. 8. *I am the Lord : that is my Name ; and my Glory will I not give to another, neither my Praise to graven Images.*

Isai. XLIV. 10. *They have formed a God, or molten a graven Image, that is profitable for nothing. On to the 20th Verse.*

Habak. II. 18, 19, 20. *What profiteth the graven Image, that the Maker thereof hath graven it ; the molten Image, and a Teacher of Lies, that the Maker thereof trusteth in this to make him dumb Idols? Wo unto him that saith unto the Wood, Awake ; to the dumb Stone, Arise ; it shall teach : Behold, it is laid over with Gold and Silver, and there is no Breath at all in the midst of it. But the Lord is in his holy Temple : Let all the Earth keep silence before him.*

Quest. Was not that an Idol and a false God ?

Answ. Yes : It is so called in the *Psalms* ; but it is plain the true God was represented by it. For the next Day was appointed to be a Feast to *Jehovah*, and of it they said, *These are the Gods that brought thee out of the Land of Egypt : So it was an Idol, because it was a visible Representation of the true God. Such were the Calves set up by Jeroboam at Dan and Bethel.*

Exod. XXXII. 4, 5. *After he had made it a molten Image, they said, These be thy Gods, O Israel, which brought thee out of the Land of Egypt ; and Aaron made a Proclamation, and said, To morrow is a Feast unto the Lord, (Jehovah).*

Act. VII. 41. *They made a Calf in Horeb, and offered Sacrifice unto the Idol, and rejoiced in the Works of their own Hands.*

Quest. Were not these also Idols ; and so called by the Prophet ?

Answ. They were indeed Idols ; but they were Representations of the true God, different from the *Baalim*. *Jeroboam* in setting them up, intended not to change their Religion, but only to keep them from going up to *Jerusalem*, which he thought might

Part III. Concerning the Ten Commandments. 121

might dispose them to revolt from him, and return back to acknowledge David's Posterity.

1 Kings XII. 28, 29, 30. Jeroboam said unto them, It is too much for you to go up to Jerusalem; behold thy Gods, O Israel, which brought thee out of the Land of Egypt. And he set up the one in Bethel, and the other put he in Dan. And this thing became a Sin; for the People came to worship before the one, even unto Dan.

1 Kings XVI. 31. And it came to pass, as if it had been a light Thing for him (Ahab) to walk in the Sin of Jeroboam, he went and served Baal, and worshipped him.

Quest. What Reasons are added to this Commandment?

Ans. They are Three: And they belong both to this, and to the First Commandment: The Reasoning from them holding equally to both.

Quest. What is the First of these?

Ans. That the Lord our God is a Jealous God.

Quest. What is meant by that?

Ans. That God has such a regard to his own Glory, that he will not suffer any part of it to be given to another, or to graven Images.

Quest. What is the Second Reason?

Ans. A Threatning that God will punish Idolaters in their Posterity, to the third and fourth Generation.

Quest. Do Children suffer for the Sins of their Parents?

Ans. They may suffer Temporal Punishments, as being a Part of their Parents; but not Spiritual or Eternal Punishments, unless they are guilty of their Sins.

Quest. What is the Third Reason?

Ans. It is an Encouragement to Obedience from the Mercies of God, that extend beyond the third or fourth Generation unto the Thousands of the Posterity.

Posterity of those, that are within the Qualifications here given.

Quest. What are those Qualifications?

Answ. To love God, and to keep his Commandments; as to hate him, is the Character of those on whom the Judgments fall.

Quest. What is meant by this?

Answ. That the Root of Obedience is the Love of God; and that the Proof of this is the keeping all his Commandments, and of this in particular; as on the other hand, Idolatry is a Hatred of God, and an indignity done to him.

A F T E R

A
of W
in the
ment
right
That
to in
seem
Idols
hood
Deuter
ed, th
mand
ing to
his So
long m
In
fort i
kind
are t
Worl
Witn
tions
nesses
festu
the C
Judg
Evid
U
Imp
ness
effe
cere
ing
Thi
sert
Lov

AFTER the Foundation of all Religion, in the acknowledging one God, and the Rules of Worshipping him suitably to his Nature, were in the Two First Established, the next Commandment relates to the Use that is to be made of a right Notion of God, in humane Life and Society: That he should never be invoked nor appealed to in any Falshood; for tho' the Word *Vain* may seem to import only without just Reason, yet as Idols are often called Vanities, so Vanity and Falshood are used promiscuously in Scripture; for in *Deuteronomy*, where the Commandments are repeated, the Words *false Witness*, in the Ninth Commandment, is in the Original *vain Witness*; agreeing to that, it is in the *Psalms*, *Who has not lift up his Soul to Vanity, nor sworn deceitfully. And, how long will ye love Vanity, and seek after Leasing?*

In the Commandments, the chief Act of the sort is named; to which all lower Acts of that kind are to be reduced: therefore by *in Vain*, we are to understand *Falsly*. All the Justice of the World must be dispensed upon the Evidence of Witnesses; and it is a natural Result from our Notions of God, that in order to the obliging Witnesses to declare the Truth, nothing can be so effectual, as to require them to make an Appeal to the God of Truth, who sees all Things, and will Judge all Men: and this before they give their Evidence.

Upon the same Reason, in Contracts of great Importance, upon which the Peace and Happiness of Societies and Families depend, the most effectual Mean possible to oblige Men to be sincere in making Promises, and faithful in observing them, is to make a solemn Appeal to God. This is called a Promissory, and the other an Assertory Oath. Now if we believe that God is a Lover of Truth, that he sees all Things, and will reward

reward and punish all Men according to their Actions, it will appear evident, that God will signally punish those, who seem, as it were, either to defie him, or to make him a Partner in their Crimes: And if no honest Man would suffer himself to be vouched for a Falshood, what must false Swearers expect from the Just, the Holy, and True God, who have made such a bold Appeal to him? It is true, if a Man swears to do a thing which he comes to know is unlawful, he ought not to perform it; but he is bound to repent for having so sworn in such a matter. Vows are Oaths made to God, which ought not to be rashly made; but when they are made, they ought to be performed. We ought to swear by none but God; for it is an Act of Worship, in which we acknowledge many of his Attributes. All rash Oaths upon slight grounds are unlawful; for we ought to think and speak of God with holy Reverence; the Root of Religion laying in an awful Sense of God: The Habit of Swearing in Discourse, as it is a Profanation of the Name of God, so it does take off from the Fear and Dread of an Oath, and makes it become familiar, and so less effectual in answering the Ends of Appealing to God. There is no sort of Temptation leading to it, but the vile Imitation of a cursed Custom; and it very often leads Men that swear commonly, to swear falsely: In all these respects, the Sin of it appears to be highly aggravated.

To this of vain and rash Oaths, may be justly reduced slight Exclamations: Such as, O God! O Christ! or the like: For, tho' upon a just Occasion it may be a Piece of very proper Devotion to cry out in that manner with a serious Mind, yet the doing it in a careless and customary Manner, is a Profanation of that worthy Name.

Name. All the Corruption of Oaths, by which there is only an approach made to them, and they are not quite spoken out, looks like an artifice to come as near Swearing as one can, without plain Swearing: As if Men, who ought to set themselves against the evil Practices and Customs that are in the World, were trying how near they can come to them. In opposition to all these, *Our Communication ought to be yea, yea; and nay, nay: for whatsoever is more than these, cometh of the Evil One, that is, the Devil.*

A negative Commandment imports the contrary affirmative, which is the reverse of it: So that the prohibiting a false Oath, imports that we ought to worship God by solemn Appeals to him, upon great and just Occasions, when we are required to do it; either by declaring the Truth, or by Swearing to the Performance of some Duty or Agreement: It is true, Christ forbids all Swearing; but this must relate only to our Communication, otherwise *St. Paul*, who said often, *God is Witness*, broke that Command: So did the Angel in the *Revelation*: God also swears by himself; and *St. Paul* settles it as a Rule, that an *Oath for confirmation is the End of all Controversy*. Our Saviour answered upon Oath, being required to do so by the High Priest, when he adjured him to answer according to the Law of *Moses*.

It is therefore an Homage to God, and an act of Worship, when a Person takes an Oath, either required to do it by some Law, or before a Judge, when called to it; or upon some just occasion, to satisfy some Persons to whom we may owe it; but this is to be done seriously and solemnly, as we find it done by *St. Paul* in his Epistles: Upon the whole Matter: A Belief of the Attributes of God, will create a holy Reverence

rence to him, and possess us with the Fear of an Oath: So that it ought to be avoided as much as may be, and when taken, it ought to be carefully attended to, that we may say nothing but as we know or apprehend it to be true.

The Forms of Swearing may be varied; some using the lifting up of the Hand; others laying their Hands on the Gospels, importing their Belief of them, and claiming, or renouncing their share in them, as they Swear true or false. Those Forms are indifferent; the Essence of an Oath is always the solemn Appeal to God of the Truth of what we say.

Quest.

Ans.
the L
not b
in val

Quest.
ment?

Ans.
vain is
and lik
Lev

falsly,
I am t

Pfal

Vanity

Pfal

and ch

Pfal

nity, an
hood.

Pfal

seek a

Dev

iousie

ked m

Quest.

Ans.

either

mises

Quest.

ing?

Ans.

ing al

Power

Ma

self, b

I say

Quest. **W**HAT is the Third Commandment?

Ans. Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain.

Quest. What is forbidden in this Commandment?

Ans. Chiefly all false Swearing; for the Word *vain* is commonly taken as the same with *false*, and likewise all idle, rash Swearing.

Lev. XIX. 12. Ye shall not swear by my Name falsely, neither shalt thou prophane the Name of thy God: I am the Lord.

Psal. XXIV. 4. Who hath not lift up his Soul to Vanity, nor sworn deceitfully.

Psal. XV. 4. He that sweareth to his own hurt, and changeth not.

Psal. CXLIV. 8, 11. Whose Mouth speaketh Vanity, and their right Hand, is a right Hand of falsehood.

Psal. IV. 2. How long will ye love Vanity, and seek after Lies?

Deut. XXXII. 21. They have moved me to Jealousie with that which is not God; they have provoked me to anger with their Vanities.

Quest. What need is there of Swearing at all?

Ans. To strike an awe into the Minds of Men, either in declaring the Truth, or in making Promises or Agreements.

Quest. Wherein consists the Sin of false Swearing?

Ans. It imports either a denial of God's seeing all Things, or a defiance and contempt of his Power and Justice.

Matt. V. 33, 34, 37. Thou shalt not forswear thy self, but shalt perform unto the Lord thy Oaths. But I say unto you, Swear not at all. But let your Communication

128 Concerning the Ten Commandments. Part III.

munication be yea, yea; nay, nay: for whatsoever is more than these, cometh of Evil.

Lev. V. 1. *And if a Soul sin, and hear the Voice of Swearing, (or Adjuration) and is a Witness whether he hath seen or known of it, if he do not utter it, then he shall bear his Iniquity.*

Quest. What is the Reason given in this Commandment?

Ans. That God will certainly punish all false Swearers who appeal to him, and so draw down his Judgments on them.

Quest. Wherein consists the Sin of common Swearing?

Ans. As it is a Sin, to which there lies very little Tentation, so it lessens the Fear of a solemn Oath; it weakens the Reverence and Dread we ought to have of God; and leads to much false Swearing.

Quest. Has not Christ said, Swear not at all; which we find repeated by St. James?

Ans. That must be restrained to our Communion; for not only St. Paul, and the Angel, took an Oath, but even Christ himself answered upon Oath when adjured by the High Priest.

Matt. XXVI. 63, 64. *But Jesus held his Peace. And the High Priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said.*

Heb. VII. 16, 17. *For Men verily swear by the greater, and an Oath for confirmation, is to them an end of all Strife. Wherein God, willing more abundantly to shew unto the Heirs of Salvation the immutability of his Council, confirmed it by an Oath.*

Rev. X. 5, 6. *And the Angel whom I saw stand upon the Sea and upon the Earth, lift up his Hand to Heaven, and swore by him that liveth for ever and ever, who created Heaven, and the Things that there-*

Part II

in are,
in are.

Quest
to take

Ans
or a Ju

ing it.

Quest
Oath?

Ans
fles, fo

so to fa

Manner

God.

Rom.

with my

1 Cor

I have i

2 Cor

cord upo

unto Cor

Quest

Ans

the Nat

Quest

you ma

Ans

is lawfu

Part III. Concerning the Ten Commandments. 129

in are, and the Earth, and the Things that there-
in are.

Quest. Upon what Occasions then, is it lawful
to take an Oath?

Answ. When required to do it by a Law,
or a Judge: For then we honour God in do-
ing it.

Quest. May we on no other Occasion take an
Oath?

Answ. St. Paul does it sometimes in his Epi-
stles, for the Satisfaction of those he wrote to ;
so to satisfie any Person in a solemn Matter, and
Manner, it may be lawful to use an Appeal to
God.

Rom. I. 9. *God is my Witness, whom I serve
with my Spirit.*

1 Cor. XV. 31. *I protest by your rejoicing which
I have in Christ Jesus.*

2 Cor. I. 23. *Moreover, I call God for a Re-
cord upon my Soul, that to spare you I came not as yet
unto Corinth.*

Quest. What is a Vow?

Answ. It is a Promise made to God, and is of
the Nature of an Oath.

Quest. Are not you bound to keep all the Vows
you make to God?

Answ. Yes certainly; if the Matter of them
is lawful; but it is not fit in indifferent Mat-
ters to make Vows rashly, that may bring one
into much uneasiness and many Snares.

Prov. XX. 25. *It is a Snare to the Man to
devour that which is Holy, and after Vows to make
enquiry.*

Eccles. V. 1, 2. *Keep thy Foot when thou goest
to the House of God, and be more ready to hear,
than to give the Sacrifice of Fools; for they consi-
der not that they do evil. Be not rash with thy
Mouth, and let not thy Heart be hasty to utter a-*

ny Thing before God; for God is in Heaven, and thou upon Earth; therefore let thy Words be few.

Zech. V. 3. Then said he unto me, This is the Curse that goeth forth over the Face of the whole Earth; every one that sweareth shall be cut off according to it. — It shall enter into the House of him that sweareth falsely by my Name, and it shall remain in the midst of his House, and shall consume it with the Timber thereof, and with the Stone thereof.

IN Four we are served. it. See observ the Sa The C to be all Tiu than a of our Religio and w us by and str there l cessatio a freed otherw to the these to all l ought they w Time, bour, were would be aga In a ty; b of it; Day, o the T settled who k

IN Order to the full Understanding of the *Fourth* Commandment, and of the Obligations we are under to obey it, this Method may be observed. *First*, We may examine the Morality of it. *Secondly*, The Time in which it began to be observed. *Thirdly*, The Importance of keeping the Sabbath holy, is to be considered. *Fourthly*, The Obligations Christians are under by it, are to be opened. To the *First* of these. It is true, all Time in it self is alike; none is more holy than another; but since our Bodies require much of our Time and Labour, those impressions that Religion raises, would soon grow feeble, and wear out, if they were not often awakened in us by such Meditations and Exercises, as do feed and strengthen them: So it seems necessary, that there be some stated Time for these; and such a cessation from Labour, as may give leisure, and a freedom of Thought. This must be general, otherwise the Business of some might fall cross to the Retirements of others: So the Time for these Exercises, must be fixed by a general Law to all Men. The Intervals between those Times ought neither to be too long, nor too short: If they were too short, they might take up too much Time, so that enough would not be left for Labour, and for the Necessities of Life; and if they were too long, the force of Religious Exercises would be too much weakned, before they could be again revived.

In all this, there are visible grounds of Morality; but whether a whole Day, or only some Parts of it; or whether a *Sixth*, a *Seventh*, an *Eighth* Day, ought to be the Measure of the return of the Time for spiritual Services, could only be settled by the Authority of the great Law-giver, who knows best the Nature of Man; what he is

132. *Concerning the Ten Commandments. Part III.*

capable of; and what is most fit and proper for him. The Matter of this Law is built on sure grounds of Morality; but the determinate Measure of the Time, arises from the Will of God, and from the Law that he has given.

In the next Place we are to consider, when the Obligation of this Law began to take Place. Many carry it no higher than the giving out this Law from Mount Sinai; but it seems more reasonable to carry this up as far as to the Creation; since at the end of the Relation that *Moses* has given of it, he adds, *And God blessed the Seventh Day, and sanctified it.* The Reason given is, because *He had rested from his Works.* This is said with relation to that Time, and to that stupendious Work; so it seems to have taken Place then, and that therefore it ought not to be cast so low, as if it had been only to take place from the delivery of the Law on Mount Sinai. Before that great Promulgation of the Law, we see plainly in the History of the *Manna* that fell, that the Sabbath was then observed, and a Cessation from gathering the *Manna*, was one great Part of that observance.

It is true, the total Prohibition of Labour, thro' the whole Day, seems to have its rise only from this Commandment. The Sabbath grew to be a Term, by which the great Festivities, and the Year of Jubilee, were also designed. The Reason for this enforcing and extending the Law of the Creation beyond the first Sanctification of it, is given in these Words in *Deuteronomy*; *Remember that thou wast a Servant in the Land of Egypt; therefore the Lord thy God commandeth thee to keep the Sabbath-Day.* It does not appear how the History of the Creation, and the Worship of the true God, with the common Principles of Virtue, could have been preserved and handed down in that Infancy of Time, when there was no Writing, but by a Sab-

Part II
a Sabbath
other
have
like Co
first ob
given f
from a
strictly
tally p
Times
Word
of the
of the
Polluti
The
Labour
membe
Works
Blessin
tion.
To l
dicate
commo
Places,
Holy.
nother
Revere
and G
there.
Glory
Word
our al
their f
red t
Hallow
The
the N
and th

Part III. *Concerning the Ten Commandments.* 133

a Sabbatical Rest ; in which the Creation, and what other knowledge was then in the World, might have been repeated in some Hymns, or such like Compositions, which all Men were probably at first obliged to repeat. But after the Law was given from Mount *Sinai*, then the total Cessation from all Labour thro' the whole Day, was more strictly enjoined ; and all Labour was to be capitally punished. A great many other Sabbaths, or Times of Rest, which is the signification of the Word Sabbath, were grafted upon this Precept of the Rest on the Seventh Day ; and the Breach of the Command by any Labour, was called the Polluting of it.

The giving the *Jews* these Days of Rest from Labour, which gave Time and Opportunity to remember their Creator, and to Meditate on his Works and his Laws, is reckoned a particular Blessing, and a Mark of God's Favour to that Nation.

To keep a Day Holy, or to Hallow it, is to dedicate it to a sacred Use, and to separate it from common Uses : So in the Scriptures, both Persons, Places, and Things, as well as Times, are called Holy. Out of this Sense of the Word arises another, the holding any Person, or Thing, in high Reverence : So we hallow the Name of God ; and God hallowed the House to put his Name there. God's declaring his own Glory, or the Glory of any Person, is also expressed by this Word, *I will sanctifie my great Name.* Our Saviour also prayed, *Sanctifie them by thy Word, and for their sakes I sanctifie my self :* And we are required to *sanctifie the Lord of Hosts*, and to Pray, *Hallowed be thy Name.*

The common Sense of the Word *Sanctifie*, in the New Testament, is the purifying our Hearts, and the being Holy in all manner of Conversati-

134 *Concerning the Ten Commandments.* Part III.

on; so the keeping the Sabbath Holy, is the separating it from the common Employments of Life, and the applying it to pious Exercises: the holding it in Reverence, and esteeming it as God's Portion of our Time; the avoiding of all unnecessary Labours and Diversions; the employing that part of it which is at our own disposal, in a strict Examination of our selves, and of our past Ways; in the Possessing our Minds with the solid Principles of Virtue; and using private Devotions and Meditations, with the Reading the Scriptures, and other Books of Instruction, which may make us grow in Grace, and the Knowledge of God.

We ought also to join in the publick Worship of God, not only assisting at it with our Persons, but with our Hearts, when we offer up to God the Confessions, Prayers, Intercessions, and Thanksgivings, in which we join with the Assemblies of others. Otherwise, if our Thoughts do not go along with our Words, we do only *draw near unto God with our Lips, while our Hearts are far from him; and we worship him in vain.* The Scriptures that are read or opened to us, ought to be attentively hearkned to, and received with Faith, and with a Resolution to do, whatever shall appear to us to be the Will of God.

The rest of the Day ought to be employed in the Acts of Charity, and Christian Friendship, to provoke and exhort one another to Love, and to good Works; not tying our selves up to a Judaical and Scrupulous Strictness, on the one hand; nor giving loose Reins to Libertinism on the other hand. For it is certain, that if the greater part of Mankind are not kept to a religious Observance of this Day, they will not find time for such Exercises all the rest of the Week; therefore this ought to be looked to

as the
tivating
wear
be ne
ought
nism,
more
ment
nisters
People
viour
ced th

Man

is not
to it
vance
kind:
of M

Th
whole
lated
all t
amon
demp
respe
was
the

For
and
ment
Day,
on t
that
the

A
that
the
ties

Part III. Concerning the Ten Commandments. 135

as the great Instrument of preserving and cultivating Religion in the World; which will wear out when the Observance of it comes to be neglected: and tho' the Excess of Judaizing ought to be restrained, yet the Excess of Libertinism, as it is the more common, so it is the much more dangerous; and therefore as the Commandment begins with the Charge *Remember*, so the Ministers of the Gospel ought frequently to put the People in Mind to keep it Holy: yet, as our Saviour was *Lord of the Sabbath*, so he has pronounced that the *Sabbath was made for Man, and not Man for the Sabbath*; that is, that this Precept is not so entirely Moral, that Men are bound to it any other way, but as it tends to the Advancement of Religion, and the Good of Mankind: and where it interferes with the Good of Man, the Obligation ceases for that Time.

The Christian Religion put an end to the whole *Jewish* Policy, to all those Laws that related to their History and Constitution, and to all that Variety of Days of Rest or Sabbaths among them: And since the Work of our Redemption is a Second Creation, even in some respect superiour to the First, the Day of Rest was from the Apostles Days transferred from the Seventh, to the First Day of the Week. For on that Day our Saviour rose from the Dead, and so completed our Redemption. We find mention in the New-Testament of the Lord's-Day, and of the Christians meeting together on the First Day of the Week: and we know that from those Days the Rest was observed on the first Day.

All that is Moral in the Commandment is, that a Day should be observed for keeping up the Impressions of Religion, and the Solemnities of Worship, and that is still observed. That

136 *Concerning the Ten Commandments. Part III.*

which is positive in the Commandment of keeping the Seventh Day, is still observed; but it is visible, that it is merely Circumstantial which of the Seven Days should be so employed; and since Christ rested from our Redemption on that Day, there was in that a just Ground, as well as a sufficient Authority in the Apostles to alter the Day. Thus all that relates to this Commandment seems to be sufficiently explained.

Quest.

Part II

Quest.

Ans.
Sabbath
hour,
the S
thy S
Clock
ter, t
vant,
withi
made
that
Day;
Day,

Que

Ans

Que

ber it

Ans

bound

Interv

them.

Gen

and sa

all his

De

the L

mand

Qu

Holy

An

ses of

ercise

Qu

ercise

An

good

Quest. **W**HAT is the *Fourth* Commandment?

Answ. Remember, that thou keep holy the Sabbath-Day. Six Days shalt thou Labour, and do all that thou hast to do; but the Seventh Day is the Sabbath of the Lord thy God. In it thou shalt do no manner of Work; thou, and thy Son, and thy Daughter, thy Man-Servant, and thy Maid-Servant, thy Cattle, and the Stranger that is within thy Gate. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is; and rested the Seventh-Day; wherefore the Lord blessed the Seventh-Day, and hallowed it.

Quest. What is meant by the Word Sabbath?

Answ. It signifies *Rest*, being an *Hebrew* Word.

Quest. Why are we commanded to Remember it?

Answ. Because the Duties of this Day are not bound on us continually, but return after long Intervals; so we may be in danger of forgetting them.

Gen. II. 2. *And God blessed the Seventh Day, and sanctified it; because that in it he had rested from all his Works, which God created and made.*

Deut. V. 15. *Remember thou wast a Servant in the Land of Egypt: therefore the Lord thy God commanded thee to keep the Sabbath Holy.*

Quest. What is the Meaning of keeping it Holy?

Answ. The Separating it from the common Uses of Life, and the applying of it to religious Exercises in Private and Publick.

Quest.

Quest. What are those private Religious Exercises?

Answ. The Reading the Scriptures, and other good Books of Instruction; the Examining our Selves

138 *Concerning the Ten Commandments. Part III.*

Selves with relation to our past Sins, and the Duties that lie on us; and the Praying earnestly to God.

Quest. What are the publick Religious Exercises?

Answ. The going to Church, not for form, but to worship God with our Hearts, these going along with our Lips in the several Parts of the Service of God; and hearkening to all the Instruction laid before us, with a full purpose of governing our Lives by what is offered to us from the Scriptures.

Lev. XXIII. 39. *The first and the eighth Day of the Feast in the fiveteenth Month a Sabbath.*

Lev. XXV. 24. *Of the seventh Year, then shall the Land keep a Sabbath unto the Lord. The seventh Year shall be a Sabbath of Rest unto the Lord, a Sabbath for the Lord.*

Isai. LVI. 2. *Blessed is the Man that keepeth the Sabbath from polluting it.*

Isai. LVIII. 13, 14. *If thou turn away thy Foot from the Sabbath, from doing thy Pleasure on my holy Day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thy own ways, nor finding thy own Pleasure, nor speaking thy own Words: Then shalt thou delight thy self in the Lord —*

Quest. Is there any thing else that may be done on that Day?

Answ. Works of Necessity, or Charity; for the Sabbath was made for Man, and not Man for the Sabbath.

Matt. XII. 8. *The Son of Man is the Lord even of the Sabbath.*

Mark II. 27. *And he said unto them, The Sabbath was made for Man, and not Man for the Sabbath.*

Nehem. XIII. after a particular Account of his Zeal against defiling the Sabbath, Ver. 22. *And I commanded the Levites that they should cleanse themselves, and that they should come and keep the Gates, to*

*

sanct.

Part III.
sanctifie
accordin
greatnes
Quest
Answ
and Go
and to
rate C
all his
Isai.
all Fle
Eze
sign be
am the
Quest
Answ
but it
the L
Ex
To M
Lord
that w
until
but o
there
bath-
Qu
Law
An
of R
to pu
gula
E
keep
your
that
fore
shall
Q
eve

Part III. Concerning the Ten Commandments. 139

sanctifie the Sabbath-Day. Remember me, O my God, according to this also, and spare me according to the greatness of thy Mercy.

Quest. What is the Reason of this Law ?

Answ. It was to commemorate the Creation, and God's resting from his Works on that day ; and to us Christians, it is further to commemorate Christ's rising again, by which he rested from all his Sufferings for us.

Isai. LXVI. 23. From one Sabbath to another shall all Flesh come to worship before me, saith the Lord.

Ezek. XX. 12. I gave them my Sabbath, to be a sign between me and them ; that they might know that I am the Lord that sanctifie them.

Quest. When was the First appointed ?

Answ. It seems, immediately upon the Creation ; but it was extended to a stricter Obligation, when the Law was given from Mount Sinai.

Exod. XVI. concerning the Manna, 22, 26, 30. To Morrow is the Rest of the holy Sabbath unto the Lord : Bake that which ye will Bake, to Day ; --- and that which remaineth over, lay up for you to be kept until the Morning. — Six Days ye shall gather it, but on the Seventh-Day, which is the Sabbath, in it there shall be none. So the People rested on the Sabbath-Day.

Quest. What need was there of a perpetual Law about this ?

Answ. To preserve and cultivate the Impressions of Religion, by appropriating a set Time to it ; and to put the publick Worship in a Method to be regularly performed and observed.

Exod. XXXI. 13, 14. Verily my Sabbaths ye shall keep ; for it is a Sign between me and you, throughout your Generations, that ye may know that I am the Lord that does sanctifie you. Ye shall keep my Sabbath therefore, for it is holy unto you ; every Man that defileth it shall surely be put to Death.

Quest. But why was this ordered to be done every Seventh Day ?

Answ.

140 *Concerning the Ten Commandments. Part III.*

Ans. God thought fit to finish the Creation in Six Days, and to rest on the Seventh Day; and he has by a perpetual Law appointed it to be so.

Quest. But why do not we Christians keep the Day of Rest on the Seventh Day, that is, on Saturday?

Ans. We observe one Day in Seven; and so answer the End of the Law: But it seems of little moment, which of the Seven shall be the Day of Rest; and since Christ rose on the first Day of the Week, and so compleated our Redemption, the Day was changed in the Times of the Apostles.

Matt. XXVIII. 1. *Christ's Resurrection on the first Day of the Week.*

1 Cor. XVI. 2. *Upon the first Day of the Week, let every one of you lay by him in store, as God has prospered him.*

Rev. I. 12. *I was in the Spirit on the Lord's-Day.*

Quest. What is meant by God's Sanctifying the Seventh Day?

Ans. That he by a special and perpetual Law, has appropriated the Seventh Day to his Service.

THE

Part III

THE
of
the Sec
next F
among

Then
First is
lates to
ty of I
Estate:
on: A
to eve
is a Fe
wandr
which
to oth

The
which
to all
Subor
for tha
humbl

The
the C
nal L
ing th
nels t
io as
puts
of Ch
afterv
strict
The
wholl
both

Th
are a
of wl

THE *First* Table of the Law, which prescribes our Duty to God, being now explained, the *Second* Table comes to be considered in the next Place. It relates to the Obligations that are among Men.

There are *Four* Branches of Mens Property ; The *First* is, their Persons and Lives : The *Second*, relates to the Purity of Wedlock, and the certainty of Issue : The *Third*, relates to their Goods and Estate: And the *Fourth*, to their Credit and Reputation: And there is a special Commandment relating to every one of these. The last Commandment is a Fence to them all, since it condemns even the wandring Thoughts of Discontent and Envy, which do easily carry Men to covet what belongs to others.

The *First* Commandment of the *Second* Table, which has a Promise annexed to it, is also a Fence to all the rest ; since it establishes the Order and Subordination that ought to be in the World ; for that brings Men to be tractable and obedient, humble, and observant of others.

The first Rank of Subordination is named in the Commandment, and is marked out by an eternal Law of Nature ; which is, Childrens Honouring their Parents. God makes them the Channels thro' which Life and Being are conveyed ; so as he is the supream Author and Creator, he puts them in some sort in his stead. The Care of Children in their Infancy, and their Education afterwards, lays such a real Debt on them, that in strict Justice, they owe great returns for this. The first and tenderest part of this Care, lies wholly on the Mother, the rest is divided between both Parents.

The returns that Children owe their Parents, are an humble Respect to them, a grateful Sense of what they owe them, with an Obedience to all

142 *Concerning the Ten Commandments.* Part III

all their lawful and reasonable Commands. I say lawful; because they must obey God rather than Men. I add reasonable; for if Parents put the Obedience of their Children to a stretch beyond Decency; or their power to perform without wronging themselves; especially if they are Married, and have their own Concerns, they may use a Judgment of Discretion in such Commands. They ought to submit to all the Instruction, Admonition, and Correction of their Parents; bearing it patiently, as that which is intended for their good. They ought to cover any Faults they may see in their Parents. They ought to Comfort and Support them in their Old Age; and supply them, if they need it, as well as they can. In particular, they ought not to dispose of themselves in Marriage without their Consent and Approbation.

That Children may be the better prepared to do their Duty towards their Parents, they ought on their Parts to set them a good Example; knowing how great an aggravation of their own Sin it is, when Children, as they see ill Practices in their Parents, do early follow their Steps. They ought also to Instruct them, or take care that they may be well instructed in the Principles of Religion and Virtue; and to breed them up to such an honest course of Living as they can compass. They ought to shew them all proper and tender Kindness; but with no connivance at their Faults, or indulgence to them in those things. They ought to watch over their Errors with a most particular Care, since it is easie to hinder at first the Progress of Faults, but it is a hard Work to cure grown and rooted Habits.

These are the mutual Duties that arise out of the natural Relation of Children to Parents. Governments are as it were an extended Family of the whole Community. Those in whom the supreme Authority is put, being made the common Parents of the Country. To these, Subjects owe
grea

Part I
great
all the
all just
their
lies, t
Safety
use th
murin
ried fo
are to
On
rity,
faithfu
they
stice
be pre
for th
ted;
to the
may
and
engag
The
Man
where
fort a
Wedl
to on
Right
to the
in the
a Mar
love o
of the
one
know
to pr
ty, a
and
bear

Part III. *Concerning the Ten Commandments.* 143

great Respect to their Persons, an Obedience to all their lawful Commands, a ready Payment of all just Impositions, and a quiet Deportment in their several Stations; that so, as far as in them lies, they may preserve the publick Peace and Safety of the whole; and therefore they ought to use their best Endeavours to suppress all Murmuring and Sedition; but this is not to be carried so far, that all just Liberties, and legal Rights, are to be given up or abandoned.

On the other hand, those in Supream Authority, ought to be tender of their People, to be faithful, and true to their Trust, and to their Oaths; they ought to maintain Laws, and see that Justice be done to all impartially; that the Nation be preserved safe, and in quiet; and that all Designs for the publick Good be encouraged and promoted; in a Word, they ought to express such Love to their People, and such Care of them, that they may feel the Happiness of being under them; and this will prove the most effectual Means to engage them to suitable returns.

The next State of Subordination, is between Man and Wife; which comes near an Equality; where yet an Obedience is due, but not of such a sort as that of Child and Subject: There is in Wedlock, a mutual transferring of their Persons to one another, so that neither of them have a Right to their own Persons, but that is made over to the other. The Fidelity of Wedlock is enjoined in the *Seventh* Commandment, the other Duties of a Married State belong to this. Both ought to love one another. Their chief Concerns being that of their Souls, they ought to study the good of one another's Soul; to be communicating their knowledge of Divine Matters to one another; and to provoke and quicken one another to their Duty, and to every thing that is good; to admonish and reprove one another in Love. They ought to bear with one another's Weakness, and study to
correct

correct their Faults gently: They ought to be tender of their Persons, and watchful over their Health. They ought to be faithful to one another in all Trusts, and in their common Interests. The Husband ought to take upon him the most troublesome parts of Labour in Providing for the Family; and to cherish the Wife with all Tenderness. He ought to Love her, as Christ loved the Church, and to be ready to expose himself for her safety. The Wife ought to Reverence and Obey her Husband in the Lord, that is, in lawful Things: And by a Chast, a Modest, and a Mild Conversation, with a meek and a quiet Spirit, to gain his Heart; and by that his Soul, if he is in any evil Way: And if they have Children, they ought to divide between them the Care of them, and of their good Education.

Another Order of Subjection is that of Servants to Masters. The Servants, in the Stile of the Scriptures, were those who were Bought and Sold, as Properties and Slaves. Now there are no such in these Parts of the World, for all serve upon an Agreement. Servants ought to be faithful in every Trust; diligent in their Masters Business; doing it heartily; not repining at tolerable Labour, nor uneasie at a deserved Chiding. They ought not to defraud their Masters, even in the smallest Matters; and they ought to serve with an equal Care and Zeal, when out of their Masters sight; knowing they are always under the Eye of God: They ought to love their Masters, and promote, as far as they can, both their Honour and Interest; knowing that they serve the Lord Christ, from whom they shall receive a glorious Reward. On the other hand, Masters ought to be just to their Servants, paying them their Hire in due Time; otherwise their Cries will come up before God. They ought to treat them well, and not overcharge them with too much Labour; but to make their

Part I
their
due m
Privat
them
takers
selves
such a
the fa
are;
them
tempt.

To
an Rel
Flock.
to ther
very h
ing rea
rying
heartily
for the
structio
ought
proofs,
quire i
ought
and if
spare i
porals.

Pastor
the Sou
give an
Pray fo
lar, as
to set a
Conver
nish th
House
in Aff

Part III. *Concerning the Ten Commandments.* 145

their Lives easie to them, and to allow them a due measure of Time for the Service of God in Private and Publick. They ought to be tender of them in Sicknefs; and to consider them as partakers of the same common Nature with themselves; and to remember that they may come under such a reverse of Fortune, as to be brought to the same low Estate in which their Servants are; and therefore they ought not to treat them boisterously, or with Insolence and Contempt.

To these Ranks of Subordination, the Christian Religion has added that of Pastors, and their Flock. Those under the Care of such as minister to them in Holy Things, ought to esteem them very highly for their Work's sake; not believing readily any ill Report of them, and not carrying it about; they ought to join with them heartily in the Worship of God, and to pray oft for them; they ought to hearken to all their Instructions, that they may be edified by them; they ought to submit to their Admonitions and Reproofs, and to go to them as occasion may require it, for their Advice and Direction; they ought to shew a true kind respect to them; and if they do need it, and they themselves may spare it, they ought to minister to them in Temporals.

Pastors, on the other hand, ought to watch over the Souls of their People, as knowing they must give an Account of them to God; they ought to Pray for them not only in general, but in particular, as their Condition may require it; they ought to set a Pattern to them in a holy and exemplary Conversation; they ought to instruct and admonish them, both publickly, and from House to House; they ought to visit them in Sicknefs, and in Affliction; and to expresse towards them the

Bowels and Tendernefs of a Father; and in a Word, to reckon them their chief Care, and by all the honeft Ways they can think of, to promote their Good and Happinefs in all Refpects.

The laft Relation among Men has more equality in it: That is founded in Kindred, Neighbourhood, or Friendship. Man is a Creature made for Society, capable of doing and receiving Good: This is chiefly to be applied to thofe near whom God has put us, either in Kindred, Alliance, or Neighbourhood; but chiefly where a likenefs of Temper creates a Friendship. We cannot extend our Goodnefs to all the World, therefore we ought chiefly to apply it to thofe whom God has put within our Reach and Sphere. It argues a bafe and narrow Mind, to be confined within it felf, and only to purfue its own ends: A generous extent of Soul, opens and enlarges a Man's Powers, and makes him a common Bleffing to all about him.

The great Corruption in this, is a Partnership in Sin, and a Strength in Vice, by which a Man becomes a common Nufance, and a Plague to all about him: The Fear of God is the true Foundation of Friendship, and a generous and compassionate Temper, makes one fit for, and capable of a noble and exalted Friendship. The chief Defign of it ought to be, to do, or to receive Good; to enter into the Concerns of ones Friends with a feeling Senfe of every Thing that relates to them; to advife and admonifh with great Freedom, as well as with much Difcretion. Friends ought to pray ferioufly for one another, and to direct their Friendship chiefly to the beft Ends, of Building up one another in their moft holy Faith, and of provoking one another to Love, and to good Works; thefe are the Relations among Men; and thefe are the

Part II
the D
tho' th
relate
perform
certain
unless
expect
failing
the oth

This
cond T
encoura
Life in
the Po
mifes a
into a
in a fu
million
foever
comper

Chri
which
on us,
fant:
fis of
of all
may ar
Princip
well a
when
Humil

Tha
The F
Sinner
Sins,
he cor
Bleffin
all his

Part III. Concerning the Ten Commandments. 147

the Duties that arise out of them; in which, tho' the Words of the Commandment seem to relate only to the Inferior, yet that they may perform their Part the better, the Superior are certainly bound to fulfil their Part likewise; and unless they do that, they have no reason to expect, that the Inferior will do theirs, yet the failing of the one, does not excuse nor absolve the other.

This, as it is the First Commandment in the Second Table, so it has a Promise annexed to it, to encourage our Obedience to it: And that is, long Life in the Land of *Canaan*, which God was upon the Point to give that Nation. But all these Promises are sunk in the Dispensation of the Gospel, into an assurance given of an eternal Happiness in a future State, in which all the humble Submission to the Order of Providence, how uneasy soever it may be now, shall have a glorious Recompence.

Christ our Saviour hath laid one great Duty on us, which will remove any difficulty that may arise upon us, and make Obedience not only easie, but pleasant: And that is Humility, which is the sure Basis of Society, as it is the distinguishing Character of all Christian Vertues; since vertuous Actions may arise from Pride, or Interest, or at best from a Principle of good Nature: But our Actions, as well as our Temper, are then acceptable to God, when they proceed from sincere and unaffected Humility.

That is to be considered in a Two-fold respect: The *First* is, the Humility of a Guilty, but Penitent Sinner, which is this: When a Man reflects on his Sins, and on all the Aggravations of them; when he considers his Light and Knowledge, with the Blessings and Mercies he has received; and views all his Sins, both in their Nature, and in the Con-

148. *Concerning the Ten Commandments: Part III.*

sequences that they either have had, or might have had; and from thence grows to abhor himself in Dust and Ashes in the Presence of God. The first Mournings for Sin carry indeed a Dejection in them, yet when that is over, and that upon a thorough Repentance, a Man has Reason to believe his Sin is pardoned, the Agony and Horror will abate; yet the Remembrance of what has been done must remain; and that will still raise in a Man a calm and settled, but a deep and profound Humility.

The other sort of Humility, is that of a Creature, tho' perfectly innocent, with relation to the Creator: All that distinguishes one Man from another, lies either in the Capacities, and Dispositions of his Body, or his Mind; and these he owes wholly to God, who made him of such a Mould, or in the Advantages of a happy Education, or of an exalted State of Honour and Fortune; and this is merely owing to the Directions of Providence: Some have yet a better Distinction; they have happy Motions, and many secret Awakenings upon their Consciences, and these they owe to the freedom and riches of the Grace of God, that has shewed such a special Favour to them. On all these Reasons every Creature, how pure soever, ought to humble it self before God, acknowledging all that it has, to be derived from him; and ought therefore to employ all to his Honour and Glory; and so all ought to follow the Station and Relations they are engaged in, so as to count nothing below them, or unworthy of them, that God in his Providence has charged on them.

A Humility rooted on such Considerations, and deeply fixed in a Man's Mind, will make him obedient, tractable, and submissive: If he is
in

Part III. Concerning the Ten Commandments. 149

in any of the inferior Orders of Men: It will also make him Modest and Gentle, Tender and Compassionate, if he is in the Superior Order. So that Humility, which is the Foundation of all Christian Virtues, is that which will have a particular Influence in disposing Men to obey this Commandment; as an habitual Tractable-ness, with a well disciplined Temper, will pre- pare Men to keep all the other Commandments in the *Second Table* of the Law.

Quest. **W**HAT is the *Fifth* Commandment?
Ans. Honour thy Father and thy Mother, that thy Days may be long in the Land which the Lord thy God giveth thee.

Quest. What part of your Duty to your Neighbour, do you learn in this Commandment?

Ans. To Love, Honour, and Succour my Father and Mother. To Honour and Obey the King, or Queen, and all that are put in Authority under Him, or Her. To submit my self to all my Governours, Teachers, Spiritual Pastors and Masters; and to order my self lowly and reverently to all my Betters.

Quest. Who are meant by Father and Mother?

Ans. In the first Place, our natural Parents; then the King, Queen, or any that are in Authority under them: Servants owe some of the like Duties to their Masters; and People to their Pastors; those in a Married State, Kindred, Neighbours, and Friends, stand likewise in Relations, out of which several Obligations do arise.

Malach. I. 6. *A Son Honoureth his Father. If then I be a Father, where is mine Honour?*

Prov. X. 1. *A wise Son maketh a glad Father, but a foolish Son is the heaviness of his Mother.*

Prov. XX. 20. *Who so curseth his Father, or his Mother, his Lamp shall be put out in obscure Darkness.*

Prov. XXVIII. 7. *He that is a Companion of riotous Men, sharneth his Father.*

Prov. XXX. 11, 17. *There is a Generation that curseth their Father, and doth not bless their Mother. The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagles shall eat it.*

Matt. XV. 5, 6. *Ye say, whosoever shall say to his Father, or to his Mother, it is a Gift, by whatsoever*
 thou

thou mig
 Father
 made th
 Traditi

I TI
 shew Pi
 that is

Eph
 Lord;
 Col

Things

I P
 ry Ord
 be to t

to them
 and f
 the W

lence t

Ma
 the T

that a
 Ro

subje

but of
 Whos

Ordin

to th
 ror t

not
 and

Min

whic

in v
 to e

ye n
 Conf
 Tril
 ston

Part III. Concerning the Ten Commandments. 151

thou mightest be profited by me, and Honour not his Father and Mother, he shall be free. Thus have ye made the Commandment of God of none effect by your Tradition.

1 Tim. V. 4. Let them (Widows) learn first to shew Piety at home, and to requite their Parents; for that is good and acceptable before God.

Eph. VI. 1. Children obey your Parents in the Lord; for this is right.

Col. III. 20. Children obey your Parents in all Things; for this is well-pleasing unto the Lord.

1 Pet. II. 13, 14, 15. Submit your selves to every Ordinance of Man for the Lord's sake: Whether it be to the King as supream, or unto Governours, as unto them that are sent by him for the Punishment of Evil, and for the Praise of them that do well. For this is the Will of God, that with well doing ye may put to silence the Ignorance of foolish Men.

Matt. XXII. 21. Render therefore unto Caesar, the Things that are Caesar's; and unto God, the Things that are God's.

Rom. XIII. 1, 2, 3, 4, 5, 7. Let every Soul be subject unto the higher Powers: For there is no Power but of God: the Powers that be, are ordained of God. Whosoever therefore resisteth the Power, resisteth the Ordinance of God; and they that resist, shall receive to themselves Damnation. For Rulers are not a Terror to good Works, but to the Evil. Wilt thou then not be afraid of the Power? Do that which is good, and thou shalt have Praise of the same. For he is the Minister of God to thee for good; but if thou do that which is Evil, be afraid; for he beareth not the Sword in vain: For he is the Minister of God, a Revenger, to execute Wrath upon him that doth Evil. Wherefore ye must needs be subject, not only for Wrath, but for Conscience sake. Render therefore to all their dues, Tribute to whom Tribute is due, Custom to whom Custom, Fear to whom Fear, Honour to whom Honour.

152 Concerning the Ten Commandments. Part III.

Eccles. X. 20. Curse not the King, no not in thy Thought: And curse not the Rich in thy Bed-Chamber. For a Bird of the Air shall carry the Voice, and that which hath Wings, shall tell the Matter.

Matt. I. 6. A Servant honoureth his Master. — If I be a Master, where is my Fear?

Eph. VI. 5. Servants be obedient to them, that are your Masters according to the Flesh, with fear and trembling, in singleness of Heart, as unto Christ; not with eye Service, as Men pleasers; but as the Servants of Christ, doing the Will of God from the Heart; with good Will doing Service, as to the Lord, and not to Men; knowing that whatsoever good thing any Man doth, the same shall he receive of the Lord, be he Bond or Free. See the same Col. III. 22, to the End.

Titus II. 9. Exhort Servants to be obedient to their own Masters, and to please them in all Things; not answering again, not purloining, but shewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.

I Tim. VI. 1, 2. Let as many Servants as are under the Yoke, count their Masters worthy of all Honour; that the Name of God and his Doctrine be not Blasphemed. And they that have believing Masters, let them not despise them, because they are Brethren; but rather do them Service, because they are faithful and beloved, partakers of the Benefit: These things teach and exhort.

I Pet. II. 18, 19, 20. Servants be subject to your Masters with all Fear: not only to the Good and Gentle, but also to the Froward. For this is thank worthy, if a Man for Conscience toward God endure Grief, Suffering wrongfully. For what glory is it, if when ye be buffeted for your Faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.

Col. III. 11. There is neither Bond nor Free; but Christ is all, and in all.

Gen:

Part II

Gen.
Bone of
led Wo
fore sh
cleave

I C
and th
Head
of Goa

I T
adorn
ness, a
Pearls
fessing
learn

Woma
but to

I l
be in
not th

by th
your
dorni
ing t
of A
in th
meek
great

Like
know
weak

of I

E

selve
the

the
Bod
so la

Hu

Part III. Concerning the Ten Commandments. 153

Gen. II. 23, 24. And Adam said, This is now Bone of my Bone, and Flesh of my Flesh; she shall be called Woman, because she was taken out of Man: Therefore shall a Man leave his Father and Mother, and shall cleave unto his Wife, and they shall be one Flesh.

1 Cor. XI. 37. The Head of every Man is Christ, and the Head of the Woman, is the Man, and the Head of Christ, is God. Man is the Image and Glory of God; but the Woman is the Glory of the Man.

1 Tim. II. 9. In like manner also, that Women adorn themselves in modest Apparel with shamefacedness, and sobriety; not with broidered Hair, Gold, or Pearls, or costly array, but which becometh Women professing Godliness, with good Works. Let the Woman learn in Silence with all Subjection. But I suffer not a Woman to teach, nor to usurp Authority over the Man, but to be in silence.

1 Pet. III. 1, 2, 3, 4, 7. Likewise ye Wives, be in subjection to your own Husbands, that if any obey not the Word, they also may without the Word, be won by the Conversation of the Wives. While they behold your chaste Conversation coupled with Fear. Whose adorning, let it not be the outward Adorning of Plaiting the Hair, and of wearing of Gold, and of putting on of Apparel. But let it be the hidden Man of the Heart in that which is not corruptible, even the Ornament of a meek and quiet Spirit, which is in the sight of God of great Price; being in subjection unto their own Husbands. Likewise ye Husbands, dwell with them according to knowledge, giving Honour unto the Wife, as unto the weaker Vessel, and as being Heirs together of the Grace of Life, that your Prayers be not hindered.

Eph. V. 22, 23, 24, 25, 33. Wives submit yourselves unto your own Husbands, as unto the Lord. For the Husband is the Head of the Wife, even as Christ is the Head of the Church; and he is the Saviour of the Body. Therefore as the Church is subject unto Christ, so let the Wives be to their own Husbands in every thing. Husbands love your Wives, even as Christ also loved the Church,

154 *Concerning the Ten Commandments. Part III.*

Church, and gave himself for it. Let every one of you in particular, so love his Wife even as himself: and let the Wife see that she Reverence her Husband.

Col. III. 18, 19. Wives submit your selves unto your own Husbands, as it is fit in the Lord. Husbands love your Wives, and be not bitter against them.

1 Cor. XIV. 34. Let your Women keep silence in the Churches, for it is not permitted unto them to speak; but they are commanded to be under obedience. And if they will learn any thing, let them ask their Husbands at home.

1 Tim. III. 11. Even so must their Wives be Grave, not Slanderers, Sober, Faithful in all Things.

Heb. XIII. 7, 17. Remember them which have the Rule over you, who have spoken to you the Word of the Lord, whose Faith follow, considering the End of their Conversation. — Obey them that have the Rule over you, and submit your Selves; for they watch for your Souls, as they that must give an Account, that they may do it with Joy, and not with Grief.

1 Thess. V. 12, 13. And we beseech you, Brethren, to know them which labour among you, and are over you in the Lord, and admonish you. And to esteem them very highly for their Works sake.

Rom. XV. 30. I beseech you, Brethren, for the Lord Jesus Christ's sake, and for the Love of the Spirit, that ye strive together with me in your Prayers to God for me.

1 Cor. IX. 11. If we have sown unto you Spiritual things, is it a great Thing, if we shall reap your carnal things?

Gal. VI. 6. Let him that is taught in the Word, communicate unto him that teacheth in all good Things.

1 Tim. IV. 12, 16. Let no Man despise thy youth; but be thou an Example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. Take heed unto thy self, and to thy Doctrine, continue

Part I
in them
and th
Qu
perion
Any
many
Ep
Child
nition
Co
anger
1 S
ver, f
have
And
the I
crific
E
unto
Mas
Pers
C
whic
Maj
P
Serv
G
his
shall
men
J
whi
kep
wh
Lon
Go
Qu
don

Part III. Concerning the Ten Commandments. 155

in them, for in doing this, thou shalt both save thy self, and them that hear thee.

Quest. But is the Inferior only bound to the Superior Order?

Answ. No: For the Superior do likewise owe many Duties to their Inferiors.

Eph. VI. 4. *And ye Fathers provoke not your Children; but bring them up in the nurture and admonition of the Lord.*

Col. III. 21. *Fathers provoke not your Children to anger, lest they be discouraged.*

1 Sam. III. 13, 14. *I will judge his House for ever, for the Iniquity which he knoweth; because his Sons have made themselves vile, and he restrained them not: And therefore I have sworn unto the House of Eli, that the Iniquity of Eli's House shall not be purged with Sacrifice nor Offering for ever.*

Eph. VI. 9. *And ye Masters, do the same thing unto them, forbearing threatening, knowing that your Master also is in Heaven; neither is there respect of Persons with him.*

Col. IV. 1. *Masters, give unto your Servants that which is just and equal; knowing that ye also have a Master in Heaven.*

Philemon 16. *Not now as a Servant, but above a Servant, a Brother, beloved.*

Gen. XVIII. 19. *He (Abraham) will command his Children, and his Household after him, and they shall keep the way of the Lord, to do Justice and Judgment.*

Jam. V. 4. *Behold the Hire of the Labourers, which have reaped down your Fields, which is of you kept back by Fraud, crieth, and the cries of them which have reaped, are entred into the Ears of the Lord of Sabbath.*

2 Tim. IV. 1, 2. *I charge thee therefore before God, and the Lord Jesus Christ, who shall Judge the Quick and the Dead at his Appearing and his Kingdom: Preach the Word; be instant in Season, and out*

of

156 *Concerning the Ten Commandments. Part III.*
of Season: Reprove, Rebuke, Exhort, with all Long-
suffering and Doctrine.

Eccles. IV. 9, 10. Two are better than one: For
if the one fall, the one will lift up his Fellow.

Prov. XVII. 17. A Friend loveth at all Times,
and a Brother is born for Adversity.

Prov. XVIII. 24. A Man that hath a Friend, will
shew himself friendly; and there is a Friend that stick-
ed closer than a Brother.

Prov. XXII. 24. Make no friendship with an an-
gry Man, and with a furious Man thou shalt not go;
least thou learn his way, and get a Snare to thy
Soul.

Prov. XVI. 28. A froward Man soweth Strife,
and a Whisperer separateth chief Friends.

Prov. XXVII. 6. Faithful are the Wounds of a
Friend; but the Kisses of an Enemy are deceit-
ful.

Psal. CXLI. 5. Let the Righteous smite me, and
it shall be a Kindness; and let him reprove me, and
it shall be an excellent Oil, which shall not break my
Head.

Malach. III. 16. Then they that feared the Lord,
spake often one to another; and the Lord hearkned,
and heard it, and a Book of Remembrance was written
before him for them that feared the Lord, and that
thought upon his Name; and they shall be mine, saith the
Lord of Hosts.

Quest. What is meant by Honour?

Answ. To reverence their Persons, to obey their
lawful Commands, and to submit to their Admo-
nitions and Correction with Patience.

Quest. Is there no Bound to this?

Answ. Yes certainly; for we must obey God
rather than Man: And when any thing is done
that destroys the Relation, the Obligation of it
doth then cease.

Quest.

Part III

Quest.
nexed to

Answ.
Land o
the Jer

Quest.

Answ.
promis
ven is
with f
shall se

Que
us to l

An
ble an

Qu

An

in a l
of his
Eyes

Jo

thee?

Jo

When

Ashe

Q

A

viou

mac

has

lift

son

vic

to

do

low

Part III. Concerning the Ten Commandments. 157

Quest. What is the meaning of the Promise annexed to this Commandment?

Answ. It is an assurance of a long Life in the Land of *Canaan*, to which God was then leading the *Jews*.

Quest. But what is that to us Christians?

Answ. As *Canaan* and a continuance in it, was promised to the *Jews* in that Covenant; so Heaven is promised to us in the New-Covenant, with such a share of Blessings in this Life as God shall see to be meet for us.

Quest. What has Christ taught that may dispose us to keep this Commandment?

Answ. He has charged us to learn to be humble and lowly in Heart as he was.

Quest. Wherein does Humility consist?

Answ. The Humility of a sinful Person consists in a Hatred of all Sin, and of himself by reason of his Sins; this will make him vile in his own Eyes, and walk humbly with his God.

Job XL. 4. *Behold, I am Vile, what shall I answer thee? I will lay my Hand upon my Mouth.*

Job XLII. 5, 6. *Now mine Eye seeth thee: Wherefore I abhor my self, and repent in Dust and Ashes.*

Quest. What other effects hath this Humility?

Answ. Suppose a Man free of all Sin, as our Saviour was, he considers himself as a Creature made by God, and looks on every thing that he has, as given him by God; and is not for that lifted up in himself, nor does despise any other Person; but he applies himself to do all the Service he can to God, and all the Good he can to Men, ascribing the Praise of all the Good he does, to God only.

Matt. XI. 29. *Learn of me, for I am meek and lowly in Heart.*

Micah

158 *Concerning the Ten Commandments. Part III.*

Micah VI. 8. *Walk humbly with thy God.*

I Pet. V. 5. *Be clothed with Humility: for God resisteth the Proud, and giveth Grace to the Humble. Humble your selves under the mighty Hand of God.*

Phil. II. 3. *Let nothing be done through Strife, or Vain-glory: But in lowliness of Mind, let each esteem other better than himself.*

Rom. XII. 3. *I say to every Man that is among you, not to think of himself more highly than he ought to think; but to think soberly.*

T H E

Part I

T
Life.
Wron
led, a
not in
has
this V
and t
Case
Death
such
on G
ven b
sent
that
him,
and
Gove
Th
likew
him t
yet t
to it
no v
black
fes
whor
rupt
Life.
This
a M
die b
it al
Bl
God
clea
shed

THE *Sixth* Commandment secures a Man in the best part of Property, his Person and Life. It is the highest and the most irreparable Wrong can be done, both to the Person that is killed, and so hurried out of the World, when he is not in a fit State to go into another World, nor has perhaps put in Order his Concerns in this World. It is also an injury to his Family, and to all who are related to him, who, as the Case may happen, may suffer great loss by his Death, and are put under great Affliction by such Murder. It is in a Word, a breaking in upon God's Authority. Life being a Commission given by him, to answer the Ends for which he has sent us into the World. Suppose even the worst, that the Person deserved Death, yet the killing him, is the invading the Rights of the Magistrates, and disturbing of the Order and Security of the Government.

The Murderer is not only he that kills; but likewise he that sets another on, or encourages him to kill; and even when no Murder follows, yet the designing it, or the encouraging another to it, makes the Persons guilty before God. But no way in the committing it, lays Men under a blacker Degree of Guilt, than when false Witnesses swear that which is capital against a Man whom they know to be innocent; or when corrupted Jurors bring a Verdict against a Man's Life, tho' they are perswaded that he is innocent. This is to add Perjury to Murder; and to load a Man with Infamy, as well as to bring him to die by the Hand of Justice; and so it carries in it almost all the Aggravation that is possible.

Blood thus shed defiles a Land, and cries to God for Vengeance; and the Land cannot be cleansed, but by the doing Justice on him that shed the Blood. God will also take Vengeance
signally

signally on such an invading of his Authority: And tho' upon an eminent Repentance; like *David's*, the Sin may be pardoned, yet even in that Case, what a course of signal Judgments followed upon *David's* Family. The Blood that *Manasses* shed, was not to be pardoned, tho' he himself found Mercy.

The signal Interpositions of Providence in discovering, and punishing of Murder in all Ages, shew how particularly this Sin is punished, even in this Life; nor is there any Sin that pursues a Man with a closer and deeper Horror all the Days of his Life than this; and that is more apt to sink and exhaust his Spirits. Next to Murder it self, or the Attempting and Designing it, the Covering it from Justice, or the Pardoning it, are directly contrary to the Justice that ought to be done in such a Case.

The Murdering of any in a sudden Passion, is really Murder, as well as the committing it on a settled purpose; tho' the one is much more aggravated than the other. The designed Meeting one to fight upon any Quarrel, is the deliberate Exposing ones self, or the other Person, to be Murdered. The Guilt is the same before God, whether any dismal Effects follow on it or not: For he who in Passion, or on design to gratifie Pride or Revenge, puts his Life, or the Life of another in Hazard, shews how little regard he has to the Laws of God; and how much he prefers his own Pride or Passion to them. The provoking of others out of Measure, and the Oppressing them unjustly or rigorously, which wasts their Spirits, so that they die before their Time, or casually provokes them to Duels, and unjust Revenges, is likewise comprehended within this Guilt. An undue rashness, by which Blood is shed, is likewise a Sin which ought to be bitterly mourned for: The denying Charity to People in their Extremity,

by

Part III. Concerning the Ten Commandments. 161

by which they either die, or are carried to wicked Courses, is a Degree of this Sin: Every Watchman set over the Souls of Men, that does not give due Warning, but suffers them to die in their Sin, is charged with the Guilt of their Blood.

The Root of this great Wickedness is, in the first Instance, Anger and Wrath; when that is so far entertained, that it grows to a settled Hatred, and a Study of Revenge, the Man is a Murderer before God: Fear, or some other Consideration, may perhaps restrain him from shedding Blood, but he has taken already on him that part of the Character of the Devil, who was a Murderer from the Beginning.

The Engaging into any evil Course, draws after it many Sins to cover or secure it. This made *David* contrive how to murder *Uriah*; and it carries some to the most unnatural of all Murders, when Mothers, to cover their shame, Murder the Fruit of their own Body; than which a greater Evidence cannot be conceived of the monstrous Progress and Corruption that Sin spreads thro' a Man once defiled by it.

Most commonly Anger is that which gives the first Rise to Murder. It is an Emotion of Mind from a Sense of an Injury, whether real or imaginary, conceived to be done, or intended to be done; which puts a Man into such a Disorder, that he is not Master of himself, nor calm enough to consider wisely what he does, or says: He suffers himself to be carried by the Impetuosity of his Temper, and the Fury raised in him. This rises from Pride and Self-conceit: When a Man thinks he is lessened by the Injury done him. It may also rise from the Love of the World, when he thinks he has received any prejudice by another Person: This enflames the Blood, and wastes the Spirits, and puts a Man into such an Agitation, that he is indisposed to Prayer, and the Exercises of Religion. As the Occasions

casions present themselves, he gives vent to it by the blackest Actions he can commit, and in the most virulent Words he can invent ; by this means he both heats himself, and all others that come in his Way.

The Mischiefs of this are so apparent, that all Men, especially those whose Temper makes them apt to take fire, ought to watch over themselves, chiefly when they meet with Provocation, not to give way nor vent to it, but to cease from Anger, and forsake Wrath, and to leave off Contention before it be meddled with, before they are too deeply engaged in it : And till the inward heat is cooled by Prayer, with the help of some time, they ought not to venture on Expostulations, or any thing that may blow up the Fire, so as to let it go out of their Management. Sometimes a religious Consideration will seem to lie at the Root of this Anger, and be the Occasion of it ; yet there is a bitter Zeal that ought to be guarded against ; for *the Wrath of Man doth not work out or accomplish the Righteousness of God*. Such Men do not aright consider what Spirit they are of : There is indeed a just Anger and Indignation to be allowed in some Cases : Such our Saviour had ; but this was only against Mens Sins, chiefly their Hypocrisie, but not at all against their Persons.

All Anger is bad ; but when it settles in the Mind, in Hatred, and in deliberate designs of Malice and Revenge, then a Man is delivered up to a Diabolical Disposition. While he is in that State he neither can Pray ; nor if he should Pray, will his Prayers be heard ; for he has shut himself out from the Hopes of Mercy and Pardon, while he is pursuing his Revenges. By so doing he puts a Bar in the way of God's hearing him. If this sour Temper prevails, a Man is to consider himself as out of a State of Grace ; and therefore he ought often to think how small the Wrong done him is, when put

Part III. *Concerning the Ten Commandments.* 163

in the Ballance with his Sins against God ; he ought to accept of any reasonable Offers of Reconciliation: Sometimes he ought to prevent these by advances on his part, towards one that has wronged him, when that can be done without betraying his own Innocence, or encouraging bad and injurious Persons too much: More of this is to be added when the Lord's Prayer is to be explained.

M. 2

Quest.

Quest. **W**HICH is the *Sixth* Commandment?

Answ. **Thou shalt do no Murder.**

Quest. What part of your Duty to your Neighbour do you learn from this?

Answ. **To hurt no body by Word or Deed; and to bear no Malice nor Hatred in my Heart.**

Quest. Who are guilty of the Breach of this Commandment?

Answ. All that do either Murder others themselves, or who set about it and endeavour it; and all those who encourage it, or assist in it, or who set others on to commit it.

Quest. Is it not lawful for private Persons to decide their Quarrels by Combat?

Answ. No: That belongs only to the Magistrate: And all who engage in such Practices, are guilty of Murder before God; since they go with a Design to kill, or be killed.

Quest. Is it not lawful to defend our Life and our Honour?

Answ. It is certainly lawful to defend our Life when it is attacked, and no way appears for avoiding it; but for our Honour, we have no other way to defend it, but to maintain it by honest and legal Methods: For the Magistrate bears the Sword, which private Men have no right to draw, but only for the Defence of their Persons, their Houses and Families.

Quest. Is it not lawful to kill a Man who deserves to die?

Answ. No: That is the Business of the Magistrate, whose work it is, both to Judge it, and to Execute it.

Quest. In what other ways is this Commandment broken?

Answ.

Part III. Concerning the Ten Commandments. 165

Answ. By the Maiming or Mutilating a Man, and rendring him unable to do the common Functions of Life; as also by Oppressing him unjustly or rigorously, by vexing him maliciously, by which his Life may become a burden to him, and he may be provoked to do outrageous Things: And by denying him such Charities as we can spare, and for which his Necessities cry aloud.

Quest. Are there no other Persons upon whom God charges the guilt of Blood?

Answ. Yes: The Blood of those who die in their Sins, and to whom the Watchman gave not due warning in Time, shall be required at his Hands.

Quest. Wherein does the Heinousness of this Sin consist?

Answ. It is the greatest and the most irreparable of all Injuries to the Person killed before his Time, when perhaps he was not fitted to pass into another World: It may be also a great Injury to his Family and Relations: It is a destroying of the Image of God, and of a Commission given by him to live; and it is an invading the Magistrates Right.

Gen. IV. 10. *The Voice of thy Brother's Blood crieth to me from the Ground.*

Gen. IX. 6. *Whosoever sheddeth Man's Blood, by Man shall his Blood be shed: For in the Image of God made he Man.*

Numb. XXXV. 31, 33. *Ye shall take no satisfaction for the Life of a Murderer, who is guilty of Death; but he shall be surely put to Death. --- Blood, it defileth the Land; and the Land cannot be cleansed of the Blood shed therein, but by the Blood of him that shed it. Defile not therefore the Land.*

Quest. How ought this to be punished?

Answ. The Land is defiled by Blood, and cannot be cleansed but by the Blood of him that shed Blood.

166 Concerning the Ten Commandments. Part III.

2 Sam. XII. 9, 10. *Thou hast killed Uriah the Hittite with the Sword, thou hast slain him with the Sword of the Children of Ammon. Now therefore the Sword shall never depart from thy House.*

2 Kings XXIV. 4. *For the innocent Blood that he (Manassés) shed (for he filled Jerusalem with Blood, which the Lord would not pardon.)*

1 Kings XXI. 12, 13. *They proclaimed a Fast, and set Naboth on high among the People. And there came in two Men, Children of Belial, and witnessed against him in the Presence of all the People, saying, Naboth did blaspheme God and the King. Then they carried him forth out of the City, and stoned him with Stones that he died.*

Ver. 19. *Hast thou killed, and also taken Possession? said the Prophet.*

Matt. XXVII. 3, 4. *Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty Pieces of Silver to the chief Priests and Elders, saying, I have sinned, in that I have betrayed the innocent Blood: And they said, what is that to us? See thou to that. And he departed, and went and hanged himself.*

Quest. Is killing one on a sudden Passion, Murder?

Answ. Yes certainly: For deliberation, and premeditated Malice, is only a great Aggravation of the Sin.

Quest. What is the Root of this Sin?

Answ. Pride, and Self-love; which kindle the Passion of Anger, which either flies presently out into Murder, or settles into Malice, and the study of Revenge.

Gen. XL. 6, 7. *In their Anger they slew a Man: Cursed be their Anger, for it was fierce: And their Wrath, for it was cruel.*

Part III. Concerning the Ten Commandments. 167

Job V. 2. Wrath killeth the foolish Man, and envy slayeth the silly one.

Psal. XXXVII. 81. Cease from Anger, and forsake Wrath; fret not thy self in any wise to do Evil.

Prov. XIV. 17. He that is soon angry, deal-eth foolishly; and a Man of wicked Devices is hated.

Prov. XXII. 24. Make no friendship with an angry Man, and with a furious Man thou shalt not go.

Prov. XIV. 29. He that is slow to wrath is of great Understanding; but he that is hasty of Spirit exalteth Folly.

Prov. XXVII. 4. Wrath is cruel, and Anger is outrageous; but who can stand before Envy?

Eccles. VII. 9. Be not hasty in thy Spirit to be angry; for Anger resteth in the Bosom of Fools.

Quest. May we not be angry when we are much provoked?

Ans. Yes: If we are only angry at ill things, as our Saviour was, without letting it fall on Mens Persons.

Matt. V. 21, 22. Ye have heard that it hath been said by them of old Time, Thou shalt not kill; and whosoever shall kill, shall be in danger of the Judgment. But I say unto you, that whosoever is angry with his Brother without a Cause, shall be in danger of the Judgment; and whosoever shall say to his Brother, Raca, (or empty Man) shall be in danger of the Council; But whosoever shall say, Thou Fool, (impious) shall be in danger of Hell Fire.

Mark III. 5. And when he had looked round about on them with anger, being grieved for the hardness of their Hearts.

Eph. IV. 26, 27, 31. Be ye angry, and sin not. Let not the Sun go down upon your Wrath; neither give place to the Devil. Let all Bitterness, and Wrath, Anger, and Clamour, and Evil-speaking, be put away from you, with all Malice.

168 Concerning the Ten Commandments. Part III.

Col. III. 8. *But now you also put off all these, Anger, Wrath, Malice, and Blasphemy.*

Jam. I. 19, 20. *Let every Man be swift to hear, slow to speak, slow to wrath. For the Wrath of Man worketh not the Righteousness of God.*

Jam. III. 17. *The Wisdom that is from above, is first Pure, then Peaceable, Gentle, easie to be entreated, full of Mercy and good Fruits.*

1 Joh. III. 15. *Whosoever hateth his Brother, is a Murderer; and ye know that no Murderer hath Eternal Life abiding in him.*

Joh. IX. 53, 54, 55, 56. *The Samaritans did not receive him, (Christ) because his Face was as though he would go to Jerusalem. And James and John, when they saw this, said, Lord, wilt thou that we command Fire to come down from Heaven, and consume, even as Elias did. But he rebuked them, and said; Ye know not what manner of Spirit ye are of. For the Son of Man is not come to destroy Mens Lives, but to save them.*

Quest. But why may not we give way to Anger?

Answ. Because it both breaks our own Quiet, and clouds our Reason; and it raises a Heat in us too strong to be governed by us, and it may transport us into much Fury, and to many wicked Actions.

Quest. May we not hate bad Men?

Answ. Yes: For their bad Actions; but we ought to pity their Persons, to pray for them, and to be ready to be reconciled to our Enemies.

Quest. Are we bound to sue to our Enemies for Reconciliation, when we have not wronged them?

Answ. Not in all Cases: For it may make them more insolent, and may make us too much a Prey to them, and to such bad Men as they are: But in many Cases it may be an Honour to Religion to overcome Evil with Good, and then we ought to set about it.

THE

Part I

T
Hono
and i
free f
was a
tual h
The
sides
famor
Wom
ing
Sin;
the M
total
Jealo
W
the I
of M
off al
the V
rality
who
every
done
see
othe
T
ces
unla
proa
then
Chil
look
to t
pose
sets

TH E *Seventh* Commandment guards the *Second* and most valued part of Property ; the Honour of Wedlock, and the certainty of Issue ; and it tends to the keeping both Body and Soul free from Defilement and Impurity. Marriage was appointed in the State of Innocence, for mutual help, and for the Propagation of humane Race. The Faith of Wedlock is given equally on both sides ; so that the Breach of either side, is an infamous Violation of a solemn Vow ; yet on the Woman's part, the uncertainty of the Issue following upon it, adds a great Aggravation to the Sin ; which carries after it such a Dissolution of the Marriage Tie, and lays the Foundation of a total Alienation, and a perpetual Distrust and Jealousie, that can never be again quite made up.

When Appetite is once suffered to break out of the Inclosure God has confined it to, in the way of Marriage, it keeps no bounds, it will soon shake off all shame, and will attempt on the Chastity of the Wives and Daughters of others. The Immorality of which, is very soon perceived by those who suffer by it, and this is equal to all. So that every one who would be sensible of the Dishonour done himself in such Attempts, ought in that to see his own Sin, if he should attempt the like on others.

The Injury done the weaker Sex by such practices is irreparable. If there be any Issue of such unlawful Embraces, they are born under a Reproach, which will ever hang on them, and expose them to a greater easiness to the like Sins themselves: Children so unhappily born, are commonly so ill looked after in their Education, that this added to their vitiated Original, will very probably dispose them too much to a Sin which so easily be-sets them.

Persons

Persons in Wedlock, that suffer their Affections to wander after other Objects, lose the Happiness of a married State; come to neglect their Families, and grow careless of their Children; besides that, a Train of Lying and Falshood follows every step they make in these vicious Courses. Religion wears out of their Minds, and they go into such a Depravation, that in Conclusion they grow capable of committing Murders, and the worst of Crimes; not to mention those loathsome Diseases that they do contract and communicate: And the Dregs which these leave in their Body, are often transmitted to their Issue, which destroy some, and render others miserable: So that in the strictest Sense, the Unclean Person sins against his own Body. Such is the monstrous Corruption of leud Persons, that those who have at their best Times shewed but too little regard to the Partner of the married Bed, are strangely delivered up to the Artifices and Charms of unlawful Appetites. Those who abstain from Marriage, that they may give themselves a freer Course in Vice, as they are Plagues and Nuisances to many other Families, which is a high Immorality; so they bring their Minds into such vicious Habits, that when afterwards they confine themselves within the Ties of Marriage, their former Engagements will have great Power over them, and find too easie an access to them. These practices do often ruine both Mens Fortunes, and their Reputations, and lay in store of Agonies both of Body and Mind, if they live to old Age.

The Commandment mentions only the greatest Crimes of the sort: For though there are some monstrous Sins not to be named, that may seem to exceed the Heinousness of Adultery; yet take in all the Consequences of it to humane Society, it is the chief Wickedness of this kind. To this

Part
are t
and
way
thy
that
puri
so m
that
wat
may
ry
stan
we
and
all
see
the
wi
is
to
tai
wi
ge
an
to
m
a
a
P
f
c

are to be reduced all impure or unclean Practices; and every thing relating to the Sex, out of the way of Marriage; all immodest Behaviour; all filthy Communication; and every other indecency that may provoke or encourage any sort of Impurity. The odiousness of this Sin appearing in so many Instances, and in so many Consequences, that do, or that may follow upon it, how much watchfulness and care ought we to use, that we may guard against it? We ought to observe every Object, every Action, and even every Circumstance that lets Tentations to it in upon us; we ought to avoid these, and restrain all Thoughts and Speculations that way. In the Tentations to all other Sins we may safely examine them, and see what is in them, and so, by Meditating on the Nature of the Sin, we may possess our Minds with a deep and just Aversion to them; but it is not so with relation to this Sin. We ought to flee from the Thoughts of it; for the Entertaining these, tho' it be with a detestation of them, will let the Corruption enter too far. All Images and Thoughts of this kind are to be fled from, and every Object is to be avoided that does tempt to it. No Action is to be thought innocent, that ministers fuel to it, how innocent soever it may appear to be otherwise. All levity of Behaviour, and vanity of Apparel or Dress, if intended to promote lewd Designs, becomes criminal in the sight of God. For the very looking on any of the other Sex with impure Thoughts, renders one guilty of Adultery in the sight of God.

The being well employed in some honest Calling, and the avoiding all Idleness, is a good guard against a Sin, that often is began in Sloth and Idleness: Sobriety in Eating and Drinking, is a natural and proper Preservative against it; we ought to avoid all Excess both in quantity and quality, and be contented with plain and simple Food, suitable

able to our Constitution and Labour; but this ought to be often carried further, to the subduing our Bodies, and the restraining of Appetite, by Fasting and Prayer; in which, as one perceives how great his frailty is, he ought to return the more frequently and more seriously to those Exercises. By the Practice of this, he will in time arrive at a truly mortified State. The Power of Sin, compared in Scripture to a Body with Members, will be thus subdued and broken; this is expressed by our being crucified with Christ, and being buried with him.

Drunkennes is a great Provocation to this Sin, while it enflames the Blood, and takes away the modest Sense of Shame, which is often a powerful Restraint; It has many other Immoralities appendant to it; so that how common soever the Practice of this Sin is, there is scarce any one, that in so many Respects is so justly odious. It sinks a Man's Reason immediately, while he is overcome with strong Liquor, and it brings on him a stupidity, and a base lowness of Mind with it, of which few who have lived long in it, do ever recover; it exalts Passion to a Fury, and is attended with so much Folly, that a Man is no more Master of his Thoughts, Words, or Actions; he is exposed to the doing or suffering much Mischief; and he renders himself the Object both of Scorn and Hatred. It corrupts the Body, and renders it loathsome, and wasts the Spirits, raising a Fire in the Blood, which sometimes burns quick, and gives Fevers or other Diseases; and always preys upon a Man's Health and Constitution; not to mention the many Dangers to which it exposes a Man: The Drunkard neglects his Affairs, and casts off the Care of his Family, and of all his Concerns, and so ruins his Fortunes; he is easily drawn to all sorts of Wickedness, when not only the Fear of God, and all Impressions of Religion, are

Part III. *Concerning the Ten Commandments.* 173

are extinct in him ; but the Use of Reason, and all Sense and Reflection are dead in him. How monstrous and unnatural are these Excesses ? and how much ought one to guard against the first Steps to them ? and against every approach to so fatal a Corruption of our Nature and Minds ? An entire Sobriety is easily maintained, if one does firmly resolve on it, and treats all People alike ; avoiding all unnecessary Tipling, which is a great Step towards all the Excesses of Drunkenness. This, next to diligence in our Callings, and earnestness in our Prayers, is the best Guard of our Chastity.

Quest.

Quest. **W**HICH is the *Seventh* Commandment?

Answ. **Thou shalt not commit Adultery.**

Quest. What do you learn of your Duty to your Neighbour from this Commandment?

Answ. **To keep my Body in Temperance, Soberness, and Chastity.**

Quest. What is Adultery?

Answ. It is the Defiling the married Bed, and breaking the Faith of Wedlock.

Heb. XIII. 4. *Marriage is Honourable in all, and the Bed undefiled: but Whoremongers and Adulterers God will judge.*

1 Cor. VII. 2, 4. *To avoid Fornication, let every Man have his own Wife, and let every Woman have her own Husband. The Wife has not the Power of her own Body, but the Husband: And likewise also the Husband hath not the Power of his own Body, but the Wife.*

1 Cor. IX. 10, 15, 18. *Know ye not that the Unrighteous shall not inherit the Kingdom of God: Neither Fornicators, nor Idolaters, nor Adulterers, nor Effeminate, nor abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. Know ye not that your Bodies are the Members of Christ? Shall I then take the Members of Christ, and make them the Members of a Harlot? God forbid. Flee Fornication: Every Sin that a Man does, is without the Body; but he that committeth Fornication, sinneth against his own Body. What? Know ye not that your Body is the Temple of the Holy Ghost, which is in you, which ye have of God? And ye are not your own.*

Quest. Is not Adultery only the Defiling of a married Woman?

Answ. The Faith is given mutually by both; and the Persons of both are in Marriage transferred to one another; so either of the Parties, when they

Part III. Concerning the Ten Commandments. 175

they break that Vow, are guilty of Adultery. It is true, this Sin on the Woman's part is more aggravated, because the Issue is thereby made uncertain.

Quest. Is Adultery only committed by acts of Impurity?

Ans. No: Our Saviour hath said, That the looking on a Woman, and lusting after her, is Adultery in the Heart before God.

Matt. V. 27, 28. *Ye have heard that it was said by them of old Time, Thou shalt not commit Adultery. But I say unto you, That whosoever looketh on a Woman to lust after her, hath committed Adultery with her already in his Heart.*

Quest. What other Sins are forbidden by this Commandment?

Ans. Not only all unnatural Lusts, not to be named; and all impure commerce between unmarried Persons; but all Levity of Behaviour, all filthy Talking, and every sort of Impurity.

Rom. XIII. 13, 14. *Let us walk honestly as in the Day: not in in Rioting and Drunkenness, not in Chambering and Wantonness, not in Strife and Envy-ing. But put ye on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the Lusts thereof.*

Eph. V. 3, 4, 5. *But Fornication, and all Uncleaness, or Covetousness, let it not be once named among you, as becometh Saints: Neither Filthiness, nor foolish Talking, nor Jestings, which are not convenient; but rather giving of Thanks. For this ye know, that no Whoremonger, nor Unclean Person, nor a Covetous Man who is an Idolater, hath any Inheritance in the Kingdom of Christ, and of God.*

Col. III. 5, 6. *Mortifie therefore your Members which are upon the Earth: Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and Covetousness which is Idolatry. For which things sake, the Wrath of God cometh on the Children of Disobedience.*

Quest.

176 *Concerning the Ten Commandments. Part III.*

Quest. What are the Reasons of so severe a Restraint?

Ans. That we may keep both Body and Mind pure, as a Temple to God; that we may subdue Appetite, and mortifie all inordinate Desires, giving no vent to them but in Marriage, which is Honourable in all.

Quest. Why was Marriage Instituted?

Ans. To be a State of mutual Help and Comfort, in a true and friendly dividing of all their Cares; and to derive down on such Posterity as God may give them, a Blessing, by setting them a good Example, and giving them a religious and good Education; and to support one another in Health and in Sicknes; and to bear one another's Burdens in all the Accidents of Life.

Quest. What is the best Way to avoid all Temptations to the Sins of Impurity?

Ans. To avoid all the Beginnings of it, and all Provocations to it; to flie from ill Company; to be always well employed, avoiding all Sloth, and Idleness; to pray earnestly to God; to set a Watch before our Eyes and Lips; and to be sober in Eating and Drinking.

1 Pet. IV. 3, 4. *For the Time past of our Life may suffice us to have wrought the will of the Gentiles, when we walked in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquetings, and abominable Idolatries: Whercin they think it strange, that you run not with them in the same Excess of Riot, speaking evil of you.*

2 Pet. II. 14. *Having Eyes full of Adultery, and that cannot cease from sin.*

Prov. XXIX. 3. *He that keepeth company with Harlots, spendeth his Substance.*

Prov. XXII. 14. *The Mouth of strange Women is a deep Pit; he that is abhorred of the Lord, shall fall therein.*

Hosea

Part III. Concerning the Ten Commandments. 177

Hosea IV. 11. *Whoredom and Wine, and new Wine, take away the Heart.*

Quest. What are the Rules of Sobriety in Eating?

Ans. To avoid Riot and Excess both in Quantity and Quality, and not to be further careful about what one eats, than as his Health, Constitution, and Employments may require it; and to keep proper Times for Fasting and Prayer; in which no general Rules can be given; for the Case must be varied according to the Circumstances of every Person's Age, Strength, and Labour; but a true Moderation in Diet is incumbent on all.

Quest. What is the Sin of Drunkenness?

Ans. It is the Drinking to such an Excess, as over-heats one's Blood, raises his Passions, disorders his Body, and clouds his Reason; so that it cannot govern him.

Quest. Is nothing Drunkenness but what carries one to such Excess?

Ans. Yes: All Drinking beyond what is proper, as it grows into a Custom, is a beginning that leads to all Excesses.

Quest. Wherein does the Sin of Drunkenness appear?

Ans. In that it darkens the Image of God, and the Glory of Man, which is his Reason; it exposes him to many Sins and Dangers; it preys upon his Health and Life; it wastes his Fortune, and makes him lose his Time, and neglect his Affairs; and it makes him contemptible and ridiculous to all others, and look liker a Beast than a Man.

Luk. XXI. 34. *And take heed to your selves, lest at any time your Hearts be overcharged with Surfeiting and Drunkenness, and the Care of this Life; and so that Day come upon you unawares.*

1 Thess. V. 6, 7, 8. *Let us Watch and be Sober; for they that sleep, sleep in the Night; and they that be drunken, are drunken in the Night: But let us who are of the Day, be sober.*

178 *Concerning the Ten Commandments. Part III.*

Eph. V. 18. Be not drunk with Wine, wherein is excess; but be filled with the Spirit.

Prov. XXIII. 20, 21, 29, 30, 31, 32, 33. Be not amongst Wine-bibbers, amongst riotous Eaters of Flesh. For the Drunkard and the Glutton shall come to Poverty, and drowsiness shall cloath a Man with Rags. Who hath Wo? Who hath Sorrow? Who hath Contention? Who hath Babbling? Who hath Wounds without Cause? Who hath redness of Eyes? They that tarry long at the Wine, they that go to seek mixt Wine. Look not thou upon the Wine when it is Red; when it giveth his Colour in the Cup; when it moveth it self aright. At last it biteth like a Serpent, and stingeth like an Adder. Thine Eyes shall behold strange Women, and thy Heart shall utter perverse things.

Prov. XXXI. 4, 5. It is not for Kings, O Lemuel, to drink Wine; nor for Princes, strong Drink. Lest they drink and forget the Law, and pervert the Judgment of any of the Afflicted.

Quest. What is the best Method to maintain Sobriety in Drinking?

Ans. To avoid all Engagements in it; for if one resolves to drink up to a degree consistent with Sobriety, but such as exceeds a true Measure, this will raise such a heat in him, that he will not be cool nor wise enough to govern it; and a Man must be sober with every Person; for that will secure him from running to excesses with all the World. So that a constant uniform Sobriety is easily maintained; and such a Person will not be much solicited: Whereas if a Man breaks loose, it will not be easie for him to make a stand.

THE

Part

T
Here
that
The
further
the f
another
bing,
this
him u
him;
bette
can se
Aggr
is ac
The
Theft
it in
Heap
who
himse
Buyin
by fa
Barga
and
them
Man
him
ly the
comm
other
Th
suppo
Theft
the n
to a
the l

TH E *Third Branch of Property* is, the Goods and Estate to which any Man has a Right. Here is a Law that restrains the taking or keeping that which is another Man's by fraud, or force: The Morality of this is so plain, that it needs no further Explanation, to shew the Wickedness of the fraudulent Seizing on that, which belongs to another Person. The doing it by Force, by Robbing, or by House-breaking, is an aggravation of this Sin, as it attacks a Man's Person, and puts him under a Terror that may have ill Effects on him; Yet that is more open, so that Men may be better on their guard against it; but no caution can secure one from Theft, which receives a great Aggravation when done by Servants; because that is accompanied with the betraying of a Trust. The Case is in its nature the same, whether the Theft be of a small or great Matter. The doing it in small Things, will by a Habit run on to a great Heap; and by a Practice on a Man's Conscience, he who accustoms himself to small Thefts, prepares himself to great ones. All fraudulent Dealings in Buying and Selling, come within this Law; where by false Stories, Men are too easily carried to ill Bargains; things being affirmed that are not true, and Promises made without any Intention to keep them; and perhaps by immoderate Drinking, the Man of the weaker Head is put in the Power of him that is stronger to drink. These are certainly the various Arts of Stealing, which is always committed when there is a transfer of Possession, otherwise than in a fair and open Bargain.

The Forging of Writings to carry on, or to support Injustice, is one of the blackest Practices of Theft: The detaining the Hire of a Servant, and the not Paying what is agreed for, and promised to a Tradesman, is another sort of Stealing; for the Labour of a Servant, or a Tradesman, is his

Property, so that is stollen from him when it is not paid for; and the bespeaking any thing when one has not good Reason to believe he shall be able to pay for it, is no better than a premeditated Theft; which is the more aggravated the poorer the Person is who is so defrauded of what is due to him.

The Oppressing any, especially of such as cannot maintain their Right, is certainly a sort of Robbing: And the Vexing any with unjust Sutes, tho' upon colours of Law, where it is clear with whom the Right lies, is likewise the Robbing them of that which is their Right; and the highest degree of Wickedness in this kind is, when those vexatious Sutes are managed by suborning Witnessess, and corrupting Jurors.

Men that are Slothful and Idle, throw themselves into Poverty; and are by that means tempted to Steal; as indeed their begging, when they can Work, or have secretly whereon to subsist, is a Stealing, not only from those of whom they beg, but from the true Poor, who by their intercepting so much Charity, are defrauded of that to which they have the better Right: And indeed, the not relieving the Poor according to their Necessities, and to our Abundance, is the denying them that which is God's Right, and which he has made over to them; and that may be a Temptation to them to steal; of which those who harden themselves against their Wants, are in great measure guilty.

Pride and Vanity tempt others to Steal; for all those who live above their income, and carry on an expence which they cannot pay, are by that means involved in so many acts of Theft and Injustice: So that upon the whole Matter, what things soever they be, that do truly and to our Knowledge belong to others, if we get them into our Possession by any way but by a clear Donation,

Part
or an
and t
whi
to o
living
Com
joyed
it.
we h
the S
it sel
ged,
was t
store
posse
Nam
not a
vates
there
that
sens
fort
upon
Aggr
that
lick
Care
Co
relat
its ov
trust
it is
charg
Whi
self,
easily
of M
on it
flecti

Part III. *Concerning the Ten Commandments.* 181

or an honest Bargain, we are then guilty of Theft ; and the Sin is continued as long as we keep that which we have by any unrighteous Practice got into our Power. The Sin is still encreased by our living in it, till we make Restitution, with a just Compensation for the Time in which we have enjoyed it, and for the Advantage we have made of it. Possession does not alter the Right, even tho' we have come at it by the Course of Law ; and the Sin lies on us, till we restore either the Thing it self, or the value of it. This may be so managed, that the Party wronged shall not know who it was that did the Wrong ; for one is bound to restore the Goods of another which he has unjustly possessed ; but he is not bound to put his good Name in the Power of another, who perhaps has not a due Measure of Discretion. Nothing aggravates all the Acts of this kind more, than where there is Trust and a Confidence put in any ; and that is so managed, that he who is thus trusted, consents and defrauds those who trust him. The worst sort of these Treacheries, is when Guardians prey upon those committed to their Care. The highest Aggravation of all is, when the Poor are robbed of that which is given for their relief, or when publick Charities are preyed on by those to whom the Care and the Dispensing of them is entrusted.

Covetousness is the Root from whence all the Sins relating to this Commandment do spring. It is in its own Nature Idolatry ; when Wealth is esteemed, trusted to, and desired out of all Measure and Bounds, it is the Root of all Evil : Therefore our Saviour charged his Disciples to take heed and beware of it. Which imports, that as it is a very bad thing of it self, so it is that to which Men are prone, they go easily into it : Therefore because the Inclination of Men lies so strong to it, our Saviour enlarges upon it with a greater variety of Argument and Reflection, than upon any other Head whatsoever.

182 *Concerning the Ten Commandments. Part III.*

He set before the Multitudes the Accidents to which all worldly things, such as Cloaths, or Corn, are subject, they are wasted by Vermine, and Metals by Rust; and all are liable to Robbery. We may of a sudden be taken from them, even when we are in full Possession of them, and promise our selves the Enjoyment of them for many Years; our Hearts are apt to follow our Treasure, and to be too much set on that, which we esteem our Treasure; our aim and design of Life is to us what the Eye is to the Body; if it is tinctured or corrupted, it lets in a vitiated Light upon us; whereas a clear Eye makes us see every thing true. Minds vitiated with a false Value of Things, corrupt all our Thoughts, as well as our Actions; and if the Concerns of this World possess us too much, they will keep us in an uncertain, and in a fluctuating State, like Meteors; they will fill us with many fretful Passions, for the Word rendred, *take no thought*, in the Original Language signifies, be not rent nor torn asunder with these Cares. It is the common Method of the Men of the World, to mind these things too much, and that fills them with trouble before the time; and as trouble is heavy enough, whensoever it comes on us, so it is not convenient to anticipate it, and to bring it on us sooner than is necessary. Indeed the vehement Passions that the love of the World raises in us, are inconsistent with true Religion; for as no Man can serve two Masters, so the love of the World putting us on to many things contrary to the Laws of God, we cannot serve both God and Mammon, that is, the God of the World, or of Riches: And since God has made our Life of that nature, that it wasts fast, and must be supported by many fresh supplies, and has given us a Body so curiously framed, that it is subject to the Accidents of Weather if it is not clothed; and since he knows what things we need for preserving our Lives and our Bodies, we ought to believe that

he

Part III. Concerning the Ten Commandments. 183

he will give us what is necessary for that end. He has provided a Kingdom for us, and therefore we may rest assured, that he will furnish us with what we do really need in our way to it; so that our dependance on him, and our seeking his Kingdom, and that Righteousness that must bring us to it, will really procure to us every thing else that we need, which our anxieties about them will never do; for all our Passions about them, will serve only to entangle us the more, but cannot procure these things to us. God has so ordered the whole Creation, that there is proper Food for every living Creature even of the meanest sort; and there is a curious Structure observable in Plants, by which they are well covered and defended; and certainly Men are of much more value than all these are.

So variously and so copiously has our Saviour opened this matter, as if he had argued it with the strength of Reason, rather than laid it upon us with the force of his Authority; all Men ought to work with their own Hands, follow their Calling diligently, depend on God, and be content with such things as they have, that so their Conversation may be without Covetousness.

Quest. **W**HAT is the *Eighth* Commandment?

Answ. **Thou shalt not Steal.**

Quest. What part of your Duty are you taught by this Commandment?

Answ. **To be true and just in all my Dealings, and to keep my Hands from picking and stealing.**

Quest. What is meant by Stealing?

Answ. The taking secretly the Goods of another Person without his knowledge and consent; or the forcibly taking them, which is Robbery.

Quest. What Aggravations may this Sin be capable of?

Answ. When it is done under trust; as when Servants steal from their Masters, or Guardians rob Infants committed to their care; but chiefly when that which ought to be given to the Poor, is kept from them, or not applied according to the Trust reposed in those in whose Hands it is put.

Quest. Is Theft only the taking away that which belongs to another Man?

Answ. No: The detaining what is due to another, is really a Theft; such as detaining Servants Wages, the not paying what one truly owes, and has bagained for to any Tradesman or Shop-keeper.

Quest. But may it not be out of a Man's power to pay his Debts, and is he for that a Thief?

Answ. No: If by an unforeseen accident it is put out of his Power; but if he bargains for any thing, which he has not Reason to believe may be in his power to pay, that is a premeditated Theft.

Quest. What other Actions are reduced to this Commandment?

Answ. All Fraud, and false Weights or Measures; all Lying, and Drinking with another,

Part III. Concerning the Ten Commandments. 185

on design to cheat him in any Purchase or Bargain.

Quest. But does not the Law bear a Man out in such Bargains, howsoever they may be made?

Answ. Every Man knows what is right or wrong, and what he has come honestly by; so that in these Cases, his own Conscience ought to be his Law: All Oppression, and vexatious Sutes, are so many acts of Injustice, Theft, or Robbery; chiefly if they are managed by corruption.

Quest. When a Man has wronged another Person in his Goods, how must he repent of that?

Answ. He must first confess his sin to God, and resolve never to do so any more; and then he must restore to the Party wronged, that which he took from him; or the full Value, with an allowance for the Use he made of it, and the Time he possessed it; if it is in his Power so to do.

Exod. XXII. 1, 2, 3, 4. *If a Man shall steal an Ox, or a Sheep,; and shall kill it, or sell it, he shall restore five Oxen for an Ox, and four Sheep for a Sheep. If a Thief be found breaking in, and be smitten that he die, there shall no blood be shed for him. If the Sun be risen upon him, then shall blood be shed for him, for he should make full restitution. If he have nothing, then shall he be sold for his Theft: If the Theft be certainly found in his Hand alive, whether it be Ox, or Ass, or Sheep, he shall restore double.*

Lev. XIX. 11. *Ye shall not steal, neither deal falsely, neither lie one to another.*

Ver. 13. *Thou shalt not defraud thy Neighbour, neither rob him: The Wages of him that is hired, shall not abide with thee all Night until the Morning.*

Ver. 15. *Ye shall do no unrighteousness in Judgment; thou shalt not respect the Person of the Poor, nor honour the Person of the Mighty: but in Righteousness shalt thou Judge thy Neighbour.*

Lev. XXV. 14. *And if thou sell ought to thy Neighbour, or buyest ought of thy Neighbour, ye shall not oppress one another.*

Prov.

186 *Concerning the Ten Commandments. Part III.*

Prov. XI. 1. *A false Ballance is abomination unto the Lord; but a just Weight is his delight.*

Prov. XXI. 3. *To do Justice and Judgment, is more acceptable to the Lord than Sacrifice.*

Jerem. XXII. 13. *Wo unto him that buildeth his House by unrighteousness, and his Chambers by wrong: That useth his Neighbours Service without Wages, and giveth him not for his work.*

Quest. What if it is not in his Power to make this Restitution?

Answ. He must restore as much as he can; and refer himself for the rest to the discretion of the Person whom he has wronged.

Quest. Is he bound to do this himself?

Answ. If he can make a compleat Restitution, he may do it by another Hand; but he is not bound to let his Name be known: For tho' he ought to give back the Goods that are another Man's, he is not bound to put his own good Name in his Power.

Quest. What are the Tentations to Stealing?

Answ. Idleness, that throws a Man into Poverty: Vanity, that carries some to live above what they can honestly expend.

Prov. XXX. 8, 9. *Remove far from me Vanity and Lies; give me neither Poverty nor Riches, feed me with Food convenient for me. Lest I be full and deny thee, and say, Who is the Lord? Or lest I be poor and Steal, and take the Name of my God in vain.*

Micah VI. 8. *He hath shewed thee, O Man, what is good; and what doth the Lord require of thee? but to do justly, to love Mercy, and to walk humbly with thy Gpd.*

Luk. III. 13, 14. *And he said unto the Publicans, Exact no more than that which is appointed you. And he said unto the Soldiers, Do violence to no Man, neither accuse any falsely, and be content with your Wages.*

Eph. IV. 28. *Let him that stole, steal no more; but rather let him Labour, working with his Hands the thing*

Part III. Concerning the Ten Commandments. 187

thing which is good ; that he may have to give to him that needeth.

Titus II. 9. *Servants not purloining, but shewing all good fidelity ; that they may adorn the Doctrine of God our Saviour in all things.*

Quest. What does chiefly tempt Men to the Sins of this sort ?

Ans. Covetousness, which is Idolatry ; and the Love of Money, which is the Root of all Evil ; against which Christ particularly charged us.

Quest. What is the Meaning of Christ's words, *Take no thought for what ye shall eat, or put on ?*

Ans. By this he does not condemn all prudent Care or Foresight, for that is certainly a Duty : But the Word rendred, *Take no thought*, does in the Original Language signifie, be not disquieted, or torn with anxieties about these Things.

Quest. Why may not we be anxious about them ?

Ans. Our anxiety about them will do us no good ; it will only disquiet us, and bring trouble upon us before the time.

Quest. What ought we then to do for our supply and preservation ?

Ans. We ought to be diligently employed in some honest Calling, keeping a good Conscience in it, and to seek the Favour of God in the first Place, and depend on his Providence for all other things.

Quest. But what Reason have we to trust to the Providence of God ?

Ans. Because he has made us of a Nature subject to Necessities ; we see his Providence does extend to his whole Creation ; and we have no reason to apprehend that we shall be shut out of his Care, but very much to the contrary ; so we ought to trust to him, and be contented with such things as he gives us.

Col. III. 5. *Covetousness which is Idolatry.*

1 Tim. VI. 9, 10. *They that will be Rich, fall into Temptation, and a Snare, and into many foolish and hurtful*

188 *Concerning the Ten Commandments. Part III.*

hurtful Lusts, which drown Men in destruction and perdition. For the love of Money is the root of all Evil; which while some have coveted after, they have erred from the Faith, and pierced themselves thro' with many Sorrows.

Matt. VI. from Ver 19, to the End, all to this purpose.

Luk. XII. 15. *Take heed and beware of Covetousness; for a Man's Life consisteth not in the abundance of the Things which he possesses. And from this to Ver. 35. all is on the same Subject, and almost in the same Words with what is in the 6th of St. Matt.*

Heb. XIII. 5, 6. *Let your Conversation be without Covetousness; and be content with such things as ye have: For he hath said, I will never leave thee nor forsake thee: So that we may boldly say, the Lord is my helper, and I will not fear what Man shall do unto me.*

Jam. V. 1, 2, 3, 4. *Go to ye rich Men, and Weep and Howl, for the Miseries that shall come upon you; your Riches are corrupted, and your Garments are Moth-eaten; your Gold and Silver is cankered, and the Rust of them shall be a Witness against you, and shall eat your Flesh, as it were Fire: Ye have heaped Treasure together for the last Days. Behold the Hire of the Labourers, which have reaped down your Fields, which is of you kept back by Fraud, crieth, and the cries of them which have reaped, are entred into the Ears of the Lord of Sabbath; that is, Lord of Hosts.*

THE

Part I

T
Secur
on M
Repu
ed, b
that
is of
is a C
and
in T
Bond
whic
T
cert
be p
ty,
no c
it.
drav
deg
of
Fal
a t
muc
are
an
just
Pro
Go
tri
na
ry
ha
of
an
se
pu

THE Ninth Commandment. *Thou shalt not bear false witness against thy Neighbour*, is a Security against another Breach that is often made on Men, in the point of their good Name and Reputation; when false Stories are not only vented, but stood to and affirmed in Courts of Justice, that tend to the defaming of others. All Lying is of the Devil, who is the Father of Lies. Truth is a Conformity between our Thoughts, our Words, and our Actions: So there is a natural suitedness in Truth to our Faculties. Truth is also the Bond of all Society, and the only Bottom on which confidence can be built.

There is no sin, where the Conviction is more certain and more present: And tho' Glosses can be put on some other sins to hide their deformity, yet this is capable of none: For there is no corruption in Religion so great as to justify it. There is a fatal Train in Lying; one Lie draws many after it to excuse or hide it; and by degrees Men grow into a habit of being ashamed of nothing, venturing on all the Impudence of Falshood. It is a Sin hard to be repented of, since a true Repentance will put a Man on taking so much shame to himself by confessing it, that few are capable of resolving on it. No Lie, no not an officious one with a design to do good, can be justified: For it discovers a mistrust of God's Providence, and a Fearing of Men more than God. Lying requires Memory, Art, and Contrivance; and how skilfully soever it may be managed, it is often discovered: And the Discovery must give a very sensible Shame to a Man, if he has not arrived at an unusual pitch of Hardness of Heart: Whereas Truth lies ever uppermost, and is ready at hand; it is always the same, and secures a Confidence in us, as it establishes our Reputation. Spite and Animosity, chiefly where Parties

ties are formed in Opposition to one another, give occasion to much Lying: Many Lies rise from Pride and Vanity, and often from a mere Idleness of talking: But the worst sort of Lies, are those that arise from Spite and Envy, on design to defame others. The highest Aggravation of these is, when they are made in Judgment, in a Court of Judicature, where they may give occasion to a Mischief that can never be repaired.

All the Mischief that arises from these Lies concur to aggravate the Sin. Some seem to delight in Lying, and as soon as they are born, they stray from the Truth, speaking Lies. If we must give an Account of every idle or false Word; and must be justified or condemned by our Words; what caution ought to be used, that we may always speak the Truth as it is in our Hearts?

This Sin, when it rises from Envy, has a peculiar blackness in it; so that Slandering is often joined to Lying. The Fame of a Man, as it is a tender Thing, and soon blown on and blasted, so it is in it self a very valuable Thing. To the Poor it is the Foundation of all that they can hope for, or pretend to in the World: So that the wounding them in this tender part, is really to ruine them, as it shuts them out of all good Families, and from Service. The greater any are, Fame gives them a greater capacity of doing much good; and the detracting from them, puts them in a great measure out of that capacity, and takes away the Authority of all the Good they do, by possessing the World with false or ill-grounded Jealousies of them. Sometimes it may be a Duty, and an Act of Charity to some, to discover the ill we may know of others; but this must be done only to guard those from entertaining such an Opinion of them, as may have some ill effects on them. Thus our Saviour laid open the Hypocrisie of the Scribes and Pharisees, who were blind Leaders of the Blind; but if we

venture

Part III. *Concerning the Ten Commandments.* 191

venture on that, we ought to be well assured both of the Truth of what we report, and of some good End or Reason of our reporting it; that no secret Grudge, Envy, or Revenge, may lye at root in our doing it.

A Wound given to a Man's Fame goes deep, and sticks long; it spreads far, and ill Reports are too easily believed, and are quickly set about; the Prejudice of it may descend to one's Posterity, who are often well or ill used, as their Parents were well or ill thought of; nor is it in the Power of him that did the Wrong to set it right, when it has got far out of his reach. He may and ought to repair it all he can; but he cannot recal what he has said, nor hinder it to be believed by others, and to be carried far.

The degrees of this Sin, are to be measured by the value of the Persons who suffer by it; and by the ill Effect it may have on them or their Affairs. The Root of premeditated Calumnies, is Interest, or Passion, in some it flows merely from Idleness and a Humour of Talking; but the worst of all is, when it arises from Envy at the Worth, or at the Reputation of another Person. This is plainly to have an evil Eye, because God is good to others. It torments him in whose Breast it lies, and sets him to work in the Devil's Business, and by the Antipathy to the true Seed, this shews how much of the Seed of the Serpent does still remain in such ill-disposed Persons.

But as we ought to guard against all Defamation, more particularly against all false Accusation; so we ought to speak the Truth of all Persons, as much as we can to their Advantage; we ought particularly to support every Man's Fame and good Character, when we see that it puts them in a Capacity to do good, and that they do improve it to that end; we ought to see what just reason there may be to soften the hard Characters that some doubtful appearances

pearances may have occasioned, and so to check a Severity of Censure that is too common in the World. We ought to rejoice when we see true Worth in any Person, and to acknowledge its superiority to our own, not by an affectation, but in the sincere Expressions of our Minds, as the thing appears to us. We ought to rejoice in it, and to magnifie it, and to do what in us lies to make it to be justly esteemed; and instead of detracting from it in any sort, we ought to imitate it in our own Practice: Commonly slanderous Discourses return severely on those who abound in them; so the setting forth the true Worth that is in others, lays a solid Foundation for the just Esteem of those who are not Jealous of other Mens Reputation, which commonly establishes and advances their own.

Quest.

Part

Quest.

gain

Q

from

A

and

Lyt

Q

A

false

and

dama

Ps

Wom

ing

Ps

with

Ps

and

all d

Ey

speak

Mem

Wrat

from

Co

you h

put o

Q

A

to th

do a

Q

spread

A

Men

Quest. **W**HICH is the Ninth Commandment?

Answ. Thou shalt not bear false witness against thy Neighbour.

Quest. What part of your Duty do you learn from this?

Answ. To hurt no body by word or deed; and to keep my Tongue from Evil speaking, Lying, and Slandering.

Quest. What is the bearing false Witness?

Answ. It is chiefly when in a Court of Justice, false Evidence is given to the Prejudice of another; and every false Story vented to another Man's damage or disreputation, is a Breach of this Law.

Psal. LVIII. 3. *The Wicked are estranged from the Womb, they go astray as soon as they are born, speaking Lies.*

Psal. LXII. 4. *They delight in Lies; they bless with their Mouth, but they curse inwardly.*

Psal. LII. 3, 4. *Thou lovest Evil more than Good, and Lying, than to speak Righteousness. Thou lovest all devouring Words, O thou deceitful Tongue.*

Eph. IV. 25, 30. *Wherefore putting away Lying, speak every one truth with his Neighbour; for we are Members one of another. — Let all Bitterness, and Wrath, and Clamour, and Evil-speaking, be put away from you, with all Malice.*

Col. III. 9. *Lie not one to another; seeing that you have put off the old Man with his deed, and have put on the new Man.*

Quest. How must a Man repent of this Sin?

Answ. He must not only confess it to God, but to the Party whom he has wronged; and he must do all that lies in his Power to repair it.

Quest. Are we by this only bound up as to the spreading false Reports to the Defamation of others?

Answ. No: For we ought to be so tender of Mens Reputation, as not to report any thing that

may be to their prejudice, unless there is some very good Reason for it.

Psal. XV. 2, 3. He that walketh uprightly, and worketh righteousness, and speaketh the Truth in his Heart. He that backbiteth not with his Tongue, nor does evil to his Neighbour, nor taketh up a Reproach against his Neighbour.

Prov. XXIX. 12. If a Ruler hearken to lies, all his Servants are wicked.

Prov. XXV. 23. The North Wind driveth away Rain, so doth an angry Countenance, a backbiting Tongue.

Psal. CI. 5. Whoso privily slandereth his Neighbour, him will I cut off.

Lev. XIX. 16. Thou shalt not go up and down as a Tale-bearer among thy Brethren.

Prov. XI. 13. A Tale-bearer revealeth Secrets, but he that is of a faithful Spirit, concealeth the Matter.

Prov. XVIII. 8. The Words of a Tale-bearer are as Wounds.

Prov. XXVI. 20. Where no Wood is, there the Fire goeth out; so when there is no Tale-bearer, there strife ceaseth.

Quest. What may such Reason be?

Ans. If we are well assured of the Truth of some ill thing in another, we may in Charity to some better Persons, be bound to put them on their guard against a bad one; or we may speak of what may be amiss in some, when such speaking may have a good Effect on others. So our Saviour discovered the Hypocrisie and ill Practices of the Scribes and Pharisees, when that was necessary to hinder the People from being blindly imposed on by them.

Quest. In other Cases may we not say what we know of others?

Ans. No: For perhaps we do not know it, at least we do not know the Degrees of it, so we may wound Men wrongfully.

Quest. In case we have rashly spoken ill of others, how ought we to repent of that?

Ans.

Part III. Concerning the Ten Commandments. 195

Answ. If we find we have reported that which we did believe true, but find it to be false, we ought to publish our error and rashness in believing or speaking all we can.

Quest. But what must be done when it appears that what we said was true, but was not fit to be told?

Answ. We ought for the future to set a stricter Watch over our Tongue, and to soften the ill we may have unduly spoken all we can.

Quest. From what Principles does this readiness to speak evil of others arise?

Answ. Sometimes it rises from Vanity, Interest, or an idleness in Talk, and often from Envy.

Quest. What is Envy?

Answ. It is a fret or uneasiness on a Man's Spirit, at the Reputation and Happiness of another; chiefly when he thinks it exceeds, or clouds his own.

Quest. Wherein does the Evil of this Temper of Mind appear?

Answ. It is a Repining at the Providence of God, in giving great Advantages to some more than to others, and begets an endeavour to defeat it. It disquiets a Man within himself, and is a plain Evidence of a devilish Temper.

Job V. 2. *Wrath killeth the foolish Man, and Envy slayeth the silly one.*

Prov. XIV. 30. *A sound Heart is the Life of the Flesh; but Envy is the Rottenness of the Bones.*

Prov. XXIII. 17. *Let not thy Heart envy Sinners, but be thou in the Fear of the Lord all the Day long.*

Prov. XXVII. 4. *Wrath is cruel, and Anger is outrageous; but who is able to stand before Envy?*

Eccles. IV. 4. *Again I considered all Travel and every right Work, that for this a Man is envied of his Neighbour.*

Phil. I. 15. *Some indeed preach Christ out of Envy and Strife; and some also of good Will.*

Matt. XX. 15. *Is thine Eye Evil because I am Good?*

196 Concerning the Ten Commandments. Part III.

1 Cor. XIII. 4. *Charity suffereth long and is kind; Charity envieth not; Charity vaunteth not it self, nor is puffed up.*

1 Cor. III. 3. *For ye are yet carnal; for whereas there is among you Envyng and Strife, are ye not carnal, and walk as Men?*

Titus III. 3. *For we our selves also were sometimes foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy; hateful, and hating one another.*

Jam. III. 14, 16. *But if ye have bitter Envyng and Strife in your Hearts, glory not, and lie not against the Truth: For where Envyng and Strife is, there is confusion and every evil Work.*

Gal. V. 21. *Envyings, among the Works of the Flesh.*

Rom. XIII. 13. *Not in Strife and Envyng.*

W E

WE are now come to the *Tenth* and last Commandment, which is unreasonably divided into Two by the Church of *Rome*. *Moses* in several Places called them Ten Commandments, or as it is in the Original Language, Ten Words. Now those of the Church of *Rome*, leaving out in their Catechism the Second, since the Images with which their Churches are filled, must from thence appear to be visibly condemned, they, to make up the number Ten, have split this in Two: And because in *Deuteronomy* the Wife is named first, they reckon that to be the Ninth Commandment, and make the rest to be the Tenth. But in *Exodus*, where the Law is set down as it was delivered, that in *Deuteronomy* being only a Repetition with some variation, the House is set first; besides, that being the more general Word, it was natural to name that before the Enumeration of the Particulars in the House or belonging to it.

By coveting is meant the wandering of Desire after any thing that is our Neighbours. So that the desire of having any thing that belongs to another, except in the way of fair Purchase, or a free Transferring it to us, is the Sin here forbidden. It is not so much the impure Desire of another Man's Wife that is here condemned, but the desiring her to be our own, is the Sin here forbidden.

Here is a Law that reaches unto the Heart and Thoughts, which by the bare Light of Nature a Man would not have found out, if there had been no Law against it. Here Sin is checkt in its first Motions. The Soul acts inwardly, as well as outwardly; and as our inward Acts are all known to God, so he will judge us as we are inwardly pure in his sight; besides that, the Entertaining unlawful desires will not stop there; for if Coveting or Lust is once conceived, or formed in the Mind, it will sooner or later bring forth the Act of Sin;

and the entertaining these desires, will create much trouble if they are not complied with: So that the obedience to this, will make obedience to all the other Commandments much easier to us, when we watch over our Thoughts, and study to restrain the first Motions of desire after any thing that is unlawful.

It has been made a Question, whether such Idea's in our Mind as are meer Speculations, are sinful or not; some thinking they are no more our own acts than hearing another speak, and having only the Thought of what we hear from him, which certainly is no sin in us, if we do not entertain it, but abhor it. It is certain, that no Speculation without a Consent in our Will is sinful; but Speculations that arise within our selves, as they are acts framed by our own Minds, and not driven upon us by any others, so our Wills are apt to make quick turns upon them, and entertain them with Complacency, which makes us guilty before God. We ought therefore to reckon these among our secret Faults, which are not easily understood.

This Commandment obliges us to watch, not only over our Eyes and Tongues, but over our very Thoughts, that these may not carry us to forbidden Objects. This brings a Purity into our Hearts, diffusing it thro' all our Thoughts; and tho' this strict guard upon our selves, may seem a severe restraint, yet it will make every other restraint upon our Actions more easie to us.

The Root of an entire Obedience to this Commandment, is a full Contentment in all that we enjoy, with an acquiescing in the Will of God, who has made such a Distribution of all Things, as he in his infinite Wisdom thinks most convenient, both for our selves and for all others: The lowest Degree of this Contentment is, not to repine or murmur at any of God's dealings, either with our selves or with others; and if we have the Ne-

cessaries

Part III. *Concerning the Ten Commandments.* 199

cessaries of Life, Food and Raiment, afforded us, to be content with that, and to reckon that in these, we have more than we deserve; which will appear the more evident to us, if we observe the Miseries of others, and reflect on our own Sins; by which we have forfeited all Claim, even to the most common Blessings. If we have what we really need at present, we ought to acknowledge that thankfully, and to depend on God for the future, both with relation to our selves, and to our Posterity: All Murmuring, as it carries with it a secret Charge against the Providence of God, so it can be of no Advantage to us, while it serves only to fret and disquiet our selves. Nothing will more effectually secure our Minds in a State of Contentment, than a just value of Things; when it is duly considered how little we receive from a great Income, a splendid way of Living, and from all the other Things which weak Minds admire, and for which a Man is envied of his Neighbour. He that can learn to live on little, will soon have enough, and feel himself overcharged with more. He that possesses his own Soul in Patience, and is humble and calm; who raises his Mind above this World; who studies to improve his Faculties, and to perfect his Nature, and aspires to a sublimer State, will find it no hard matter to keep down all uneasiness or discontent.

The Perfection of this inward Content, is not to be attained but by a full acquiescing in the Providence of God; believing that the Distribution of Things in this World, is under a Conduct that is always Holy, Wise, and Good; and that God knows every Man's Temper, as well as all future Events; that there are wise ends to be served in every thing that God does; that he afflicts not willingly, and takes no pleasure in the Miseries of his Creatures. He who firmly believes this, learns in every State in which he is to be contented, or as the Word in

200 *Concerning the Ten Commandments. Part III.*
the Original imports, to seek and find a satisfaction
within himself.

This as well as the other Duties of Religion,
is to be attained and arrived at by the assistance of
a secret Strength which is conveyed by Christ into
the Minds of those that pray to him for it; by which
they grow up to a pitch, of not only bearing, but
of taking Pleasure in Reproaches, Infirmities, and
Necessities, Persecutions and Distresses; and tho'
they seem to be by all these rendred Weak as to
outward appearance, they feel themselves inwardly
strong. To employ what they enjoy to the best pur-
poses; to labour diligently in their own Business;
to rejoice in the Prosperity of others, and to possess
their thoughts with bright and frequent views of
the Glory that is abiding them, are sure grounds on
which true Contentment is built up.

Quest.

Quest. WHICH is the Tenth Commandment?

Ans. Thou shalt not covet thy Neighbour's House; thou shalt not covet thy Neighbour's Wife; nor his Man-servant, nor his Maid-servant; nor his Ox, nor his Ass; nor any thing that is thy Neighbour's.

Quest. What part of your Duty to your Neighbour do you learn from this Commandment?

Ans. Not to covet or desire any Man's Goods; but to learn and labour truly to get my own Living; and to do my Duty in that state of Life unto which it shall please God to call me.

Quest. What is meant by Coveting?

Ans. The desiring to have any thing that belongs to another, in any other way, than by a fair Purchase, and by honest Dealings.

Exod. XXXIV. 28. *And he wrote on the Tables the Words of the Covenant, the Ten Commandments.*

Deut. IV. 13. *And he declared unto you his Covenant, which he commanded you to perform, even Ten Commandments.*

Deut. V. 21. *Neither shalt thou desire thy Neighbour's Wife, neither shalt thou covet thy Neighbour's House, his Field, nor his Man-servant, or his Maid-servant, his Ox, or his Ass, or any thing that is thy Neighbours.*

Matt. XIX. 19. *instead of this Commandment, Thou shalt love thy Neighbour as thy self: And so St. Mark XIX. instead of our Saviour's mentioning it, he said, Defraud not.*

Quest. Is this restraint on our Thoughts a part of the Moral Law?

Ans. It seems not: For St. Paul says, That without the Law he had not known it to be a Duty, or that the contrary was a Sin,

Rom.

Rom. VII. 7. *I had not known Sin but by the Law; for I had not known Lust, except the Law had said, Thou shalt not Covet. But Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence, for without the Law sin was dead.*

Prov. XXI. 25, 26. *The desire of the slothful killeth him, for his Hands refuseth to labour: He coveteth greedily all the Day long; but the Righteous giveth and spareth not.*

Quest. But how comes it then to be one of the Ten Commandments?

Ans. It is added as a Fence to all the rest; for if we let our Thoughts run after unlawful Things, that will be as a Fire within us that will be apt to break out, or it will give us much trouble if we entertain such thoughts.

Jam. I. 14, 15. *Every Man is tempted, when he is drawn away of his own Lust and enticed. Then when Lust hath conceived, it bringeth forth Sin; and Sin when it is finished, bringeth forth Death.*

Quest. But is every wandering desire of what another Person has, a Sin?

Ans. Yes: For God loves an inward, and a compleat Purity of Heart and Thought.

Quest. How can this be attained?

Ans. By our learning in whatsoever State we are, therewith to be contented.

Heb. XIII. 5. *Let your Conversation be without Covetousness, and be content with such things as ye have.*

Lament. III. 39. *Wherefore does a living Man complain? a Man for the Punishment of his Sins?*

Job I. 21. *Naked came I out of my Mothers Womb, and naked shall I return thither. The Lord gave, and the Lord hath taken away; Blessed be the Name of the Lord.*

I Tim. VI. 6, 7, 8. *Godliness with Contentment is great Gain. For we brought nothing into this World, and it is certain that we can carry nothing out. And having Food and Raiment, let us be therewith content.*

Lament.

Lam
yet will
of his
grieve

Que
Mind

Ans
Portio

Que
of ou

An

emph

mann

ence,

a Sub

to ou

Q

of I

A

unw

than

F

soer

bot

and

to

can

Part III. Concerning the Ten Commandments. 203

Lament. III. 32, 33. *Tho' he cause great Grief, yet will he have Compassion according to the Multitude of his Mercies; for he does not afflict willingly, nor grieve the Children of Men.*

Quest. Wherein consists this contentment of Mind?

Ans. In a thankful acquiescing in whatsoever Portion God gives us here in this World.

Quest. But may not we study to mend the State of our Affairs?

Ans. Yes certainly: We ought to labour and employ our Capacities, and our Time, in the best manner we can; keeping always a good Conscience, and depending on God for a Blessing; with a Submission to him, tho' that Blessing is not given to our Endeavours.

Quest. How may we attain this happy Temper of Mind?

Ans. We ought to reflect often on our own unworthiness, till from that we see we have more than we deserve, and suffer less than many others do.

Philip. IV. 11, 12, 13. *I have learned in whatsoever state I am, therewith to be content. I know both how to be abased, and how to abound, every where and in all Things I am instructed, both to be full, and to be hungry; both to abound, and to suffer need. I can do all things thro' Christ who strengtheneth me.*

Quest. What is further necessary for attaining this?

Ans. We must possess our Minds with a Belief of the Providence of God; and that nothing happens but by the direction or permission of Providence, which is in all Things Holy, Just, and Good.

Quest. What further ought we to do for attaining this?

Ans. We ought to pray earnestly to God and Christ, to teach and strengthen us inwardly, to bear,

bear, and even to rejoice inwardly in every thing that may happen to us.

2 Cor. XII. 10. *Therefore I take pleasure in Infirmities, in Reproaches, in Necessities, in Persecutions, in Distresses for Christ's sake ; for when I am weak, then am I strong.*

Rom. VIII. 35, 36, 37, 38, 39. *Who shall separate us from the Love of Christ ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ? As it is written, for thy sake are we killed all the day long, and are accounted as Sheep for the Slaughter. Nay in all these things we are more than Conquerors thro' him that loved us. For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord.*

I T
tic
relates
liberty
we wi
exact
pensa
bound
and t
ried t
offend
not
he w
are o
that
easil
deep
have

T
give
deli
is t
doi
the
lik
Ma
to
ry
w
w
P
th
is
L
b
v
n
o

IT may be fit to subjoin something to the particular Explanation of the Commandments that relates to them all. It is certain we are not at liberty to choose which we will obey, and which we will neglect; nor may we imagine, that by an exact Obedience to any one of them, we can compensate for our not obeying any other. We are bound to keep all God's Commandments always, and to have respect unto them all. This is carried so far by St. James, that he says; *Whosoever offends in one, is guilty of all*: By which we are not to understand, that all Sins are equal, or that he who is a Thief, is also a Murderer; for there are different sorts, and various degrees of Sin; so that tho' no Sin is so slight as to be venial, to be easily answered for, yet some Sins have a much deeper Stain and Guilt in them, than other Sins have.

The Authority of God as our Sovereign Law-giver is the same: All are his Laws; so that a deliberate Sin continued in against any of his Laws, is the rejecting his Authority over us, and by so doing, we sin against the whole Law; we offend the Law-giver, and reject his Authority. Sin casts likewise a Darkness, and a Corruption over all a Man's Powers and Faculties; for as Love is said to comprehend and fulfil the whole Law, so every known Sin continued in, is a Breach of the whole Law. There is also a Chain of Sins, by which one draws another after it: For instance: Pleasure must be supported by Covetousness, and that draws with it so much Wickedness, that it is called the Root of all Evil. It tempts to Lies, Denials, and all the practice of Falshood; besides many other ill Actions, that in the sequel will seem necessary to hide and excuse it, or to make one safe in his ill Courses. It kills the quick Sense of Sin that is apt to grow in a pure Mind;

Mind; and sinks it in one that is depraved. No Man can think he will go so far in Sin, and no further; when he is once engaged in ill ways, he will never think he has sinned enough till he is quite plunged into all Wickedness. The prospect of the Cruelties which the Prophet foretold *Hazael* that he was to commit, made him cry out, *Am I a Dog?* Yet afterwards he was that Dog. So the first Beginnings of all Sins are to be guarded against; one ought with *Job* to make a Covenant with our Eyes, and pray with *David*, that a Watch may be set before our Mouth.

A short and transient Obedience after some awakening Providences, will aggravate the Sin of relapsing into Sin. It looking like a Preference given to Sin, after one had made some trial of the Ways of Virtue and Religion. But the most dangerous of all mistakes in this Matter is, to conceive, that by Christ we are so delivered from the power of the Law, that we are no more under it; and that some humbling Acts of Repentance, and some lively Acts of Faith, are now all we are bound to; so that by these we are in Christ, our Sins are pardoned, and we are free from the Law.

These dreadful Mistakes arise from a wrong understanding of some Passages in the Epistles to the *Romans* and to the *Galatians*: For in these, by the *Law*, and the *Works of the Law*, is meant the *Mosaical* Dispensation, which was then to come to an end by the Death of Christ; as by Faith is meant the Dispensation of the Gospel, and the whole Complex of Christianity; therefore when, it seems, this mischievous Notion began to corrupt some pretenders to Christianity, *St. James* in plain Words treats of the same Argument, and says, *We are justified, not by Faith only, but also by Works.* He pronounces *Faith to be*
dead

Part III. Concerning the Ten Commandments. 207

dead without Works. St. Paul wrote of *Faith*, as the entire receiving the Gospel; of which he says, that it *works by Love*; which Expression, as he uses it, is equivalent to two other expressions, of being a *new Creature*, and of *keeping the Commandments of God*; in which Sense it is evident, that we are justified by such a Faith only, without the Deeds of the Law; that is, without being obliged to obey the Law of *Moses*; in which Sense he uses the Term *Law*; which appears from his dividing Mankind into those who were in the *Law*, and those who were without the *Law*, that is to say, into *Jews* and *Gentiles*. St. *James* writes of *Faith* only as it is believing the Truth of the Gospel, which the Devils also do; and he shews that such a Believing, without a holy Life, and Works suitable to it, does not justify, but is dead; so there is no difference between the Writings of these Two Apostles; only the Terms being a little varied, are not well understood.

This whole Matter is thus delivered to us in the Scripture. Sin makes us liable to the Wrath of God, and to endless Misery; and nothing we can do, is sufficient to rescue us from it; for we owe the Obedience of our whole Life to God; and therefore the Obedience in any part of it, can never expiate the Sins committed in another part of it, even tho' it were perfect, which we know it is not; but much mixed and defective at best. We are then under Wrath, out of which we cannot rescue our selves; but God sent his Son Jesus Christ to suffer for us, the Just, for the Unjust, and to take our Sins upon him, and become a Sacrifice for them. His Death was our Atonement and Redemption: God has exalted him on high, that he might be the Author of Eternal Salvation to all that obey him: So that merely and only on his account,
God

208 *Concerning the Ten Commandments. Part III.*

God receives Sinners into his favour, and pardons their Sins; but thro' Christ this Gospel is freely published to some Nations of the World, and not to all: So in this there is a freedom, and the riches of his Grace of which we cannot know the Reasons.

In the Publishing these Terms of Reconciliation, a free Pardon is proposed to the World, aids internal and external are promised, with the Rewards of Eternal Life, to such as will accept of them. Sincere Repentance, a true Faith, and a constant sincere Obedience to the Laws of God, are required of us as the necessary Conditions of this Covenant.

The Obligation lies on us to an entire and uniform Obedience: So that we sin in every Instance or Act, in which we come short of it; but if we go on sincerely endeavouring it, and mourning for all our Sins, watching carefully over our selves for the future, God thro' Christ accepts of a sincere Obedience, instead of a perfect one; and thus, tho' perfect Obedience is required of us by the Laws of the Gospel, yet a sincere Endeavour after it, tho' often interrupted, and still defective, is accepted by God. So that it is made the Condition of this new Covenant on our part.

Justification is formed from a *Latin* Word, that imports our being brought into a State of Pardon with God: And Faith, or the sincere receiving the whole Gospel, justifies us in *St. Paul's* Sense; that is, we are upon that received unto Favour, and accepted of God; but if we mean by Faith, only our persuasion of the Truth of the Gospel, in which Sense *St. James* speaks of it, that does not justify us without Works; that is, without a Life suitable to it. Upon the whole Matter then; an entire, inward,

Part III. Concerning the Ten Commandments. 209

ward, uniform, and constant Obedience, is our Duty towards God; from which nothing that Christ did for us, can excuse us; but if we mourn particularly for all our known Sins, and in general for all our secret ones, and make it the Study and Care of our Lives for the future to live in new Obedience, that will be accepted, and our daily Sins will be forgiven us on the account of the Death and Intercession of Christ.

Quest. How may we keep the Ten Commandments?

Ans. We may keep the Ten Commandments of God.

Quest. How may we keep the Ten Commandments of God?

Ans. We may keep the Ten Commandments of God.

Quest. How may we keep the Ten Commandments of God?

Ans. We may keep the Ten Commandments of God.

Quest. How may we keep the Ten Commandments of God?

Ans. We may keep the Ten Commandments of God.

Quest. **A**RE we bound to keep all God's Commandments?

Answ. Yes: We must keep them all, and always.

Deut. V. 29. O that there were such a Heart in them, that they would fear me, and keep all my Commandments always, that it may be well with them, and their Children for ever.

Psal. CXIX. 6. Then shall I not be ashamed, when I have respect to all thy Commandments.

Ver. 37. Turn away mine Eyes from beholding Vanity, and quicken thou me in thy way.

Ver. 113. I hate vain Thoughts, but thy Law do I love.

Quest. But may not a general Course of Obedience answer for some Sins that we may be guilty of?

Answ. No not at all: For he that deliberately lives in any one Sin, shakes off God's Authority, and so he breaks the whole Law; besides that, there is such a Chain in humane Actions, that one Sin draws another after it to support or hide it; and some Sins called small, carry Men to commit the greatest.

Jam. II. 10, 11. For whosoever shall keep the whole Law, and yet offend in one Point, he is guilty of all. For he that said, Do not commit Adultery, said also, Do not Kill: Now if thou commit no Adultery, yet if thou Kill, thou art become a Transgressor of the Law.

Quest. But is it possible to keep all God's Commandments?

Answ. Every Sin we commit, is from our own free choice, so we must answer for it. We can pray earnestly for the Assistance of God's Spirit, which will enable us to pay a higher Measure of Obedience, and to repent of our Sins.

Quest.

Part III. Concerning the Ten Commandments. 211

Quest. How then are we said to be justified by Faith, without the Works of the Law, if such an Obedience is necessary?

Answ. By the Works of the Law are meant the Mosaical Observances; and by Faith, is meant the becoming true Christians; since Faith works by Love, and is the same thing with our becoming New Creatures, and our keeping the Commandments of God.

Rom. III. 28. *Therefore we conclude that a Man is justified by Faith without the Deeds of the Law.*

Rom. II. 12, 13, 14. *For as many as have sinned without Law, shall also perish without Law; and as many as have sinned in the Law, shall be judged by the Law. For not the Hearers of the Law are just before God, but the Doers of the Law shall be justified. For when the Gentiles which have not the Law, do by Nature the Things contained in the Law, these having not the Law, are a Law unto themselves.*

Gal. V. 6. *For in Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision; but Faith which worketh by Love.*

Gal. VI. 15. *For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision; but a New Creature.*

1 Cor. VII. 19. *Circumcision is nothing, and Uncircumcision is nothing; but the keeping the Commandments of God.*

Quest. Does not then the believing the Truth of the Gospel justify?

Answ. No: For St. James says expressly, that we are not justified by Faith only, but also by Works; that is a holy Obedience; since the Devils are capable of such a Faith; and that Faith without Works is dead.

Jam. II. 14, 19, 20, 21, 22, 24, 26. *What does it profit, my Brethren, tho' a Man say he hath Faith, and have not Works; can Faith save him?*

212 *Concerning the Ten Commandments. Part III.*

Thou believest that there is one God; thou dost well: the Devils also believe and tremble. But wilt thou know, O vain Man, that Faith without Works is dead? Was not Abraham our Father justified by Works, and by Works was Faith made perfect? Ye see then how that by Works a Man is justified, and not by Faith only. For as the Body without the Spirit is dead, so Faith without Works is dead also.

Quest. But is our Salvation to be ascribed to the riches and freedom of the Grace of God, if we are to be saved by our own Holiness, and by a sincere Obedience to the Laws of God?

Ans. There is still great Reason to magnifie the Mercies of God, since he provided a Mean of our Reconciliation for us, by the Sufferings and Death of his Son: Whereas our Sins deserved that we should perish eternally: Then tho' many Nations know nothing of the Gospel, those who are happily born in an Age and Country where it is known and received, have great Reason to magnifie the Riches of God's Grace towards them. The Offer not only of the Pardon of our Sins before Conversion is made to us, but the Pardon is continued for all the Sins, of which we do truly repent. We have also Assistances offered us, and Rewards promised to us, vastly beyond our poor Services which God accepts, when set about in the Sincerity of our Hearts; tho' they are far from being perfect. In all these respects, there is a great Riches of Grace still to be magnified by us.

Quest. But will not our calling upon God for Mercy for Christ's sake, obtain our Pardon?

Ans. No: For without Holiness no Man shall see the Lord: And Christ gave himself for us, not only that he might redeem us from all Iniquity, but that he might purifie unto himself a pecu-

Part III. Concerning the Ten Commandments. 213

peculiar People zealous of good Works: And therefore we ought to follow his Steps, and walk as he walked.

I Pet. II. 21. *Christ also suffered for us, leaving us an Example that we should follow his Steps.*

Rom. VIII. 9. *Now if any Man have not the Spirit of Christ, he is none of his.*

Phil. II. 5. *Let that Mind be in you, which was also in Christ Jesus.*

PART IV.

Concerning PRAYER.

WE have now gone over *Three* Parts of the Catechism, and are come to the *Fourth* Part, which is concerning Prayer. The Observance of the Ten Commandments is no easie matter: tho' they are in themselves all Holy, Just and Good; yet there are so many Temptations about us, which our Senses let easily in upon us; and there is such an unhappy bias in our Natures to forbidden Objects, that it is necessary for us to examine what it is, that our Faith, or the Belief of the Christian Religion proposes to us, to procure assistances to enable us to overcome all Difficulties, and to continue faithful to the Death, in a Course of holy Obedience. The first and chief inward Mean is, Prayer: We are in the Scriptures often required to pray to God; and many great Promises are made to us upon our Praying to him: So then we ought to consider well the Nature and Obligation to this Duty, together with the right Way of Performing it, and the Advantages we receive by it.

Prayer in general, is the Offering up to God all our desires. Every act of our Mind, by which we look towards God, or acknowledge him, is a Prayer. If we are his Creatures, preserved and blessed by him, we ought by grateful thoughts to offer up our Homage and Praises to him. If we are under his Laws, but have often broken them, we ought humbly to confess this to him, and to be deeply affected with the Sense of it: And since he makes offers of Pardon to us thro' Christ, upon some Conditions, we ought to beg that we may be admitted to share in this; vowing and resolving

resolving that for the future, we will study to observe all the Conditions prescribed to us in order to our Pardon. If there are Promises of Assistances made us in order to this, we ought to beg these with most vehement Desires. If all our Concerns in this World, are under the Care of Providence, we ought to commit them to that conduct, to beg a Blessing to all we set about, and in every thing to submit our Wills to the Wise and Holy Will of God. If we have the Hope of an endless Happiness set before us, we ought to pray for an admittance into that state, when God shall call us out of this World. And if God has made us parts of his Church and of Mankind, and of any Church and Nation in particular, or has united us to any Persons by any Tie or Relation, we ought to join in their concerns so far, as to offer them up to God, and to interceed for them.

These are the Matters of our Prayers to God; they do all carry in them so clear a Reason to enforce them, that if we have a Sense either of God, of our Selves, or of our Neighbours; and if we have either a Sense of the Blessings we receive, of the Sins we commit, or of the Duties we are obliged to, all these will be so many pressing Considerations to engage us to pray seriously and frequently. But all this will be better apprehended, when two Objections, that may be made to our praying to God, are well discussed.

It may be then said, If God knows all things, not only when they come to pass, but even before, what need is there of telling any thing to God? And if God is the Sovereign Lord of the Universe, who governs by fixed and steady purposes, can it be thought that these are altered upon our Prayers? Can it be thought that God changes these upon our calling upon him; or that he is not so wise and so good, as to order all Things for the best, without staying for our calling upon him?

In order to the answering these Objections, it is to be considered; That our Prayers are not to inform God of any thing, that he does not perfectly know beforehand; they are only solemn and just Homages, by which our own Minds are possessed with deep Impressions of Things: And as a Man by a sort of Reparation acknowledges his Offence to a Man who knows already that he has done it; this being a just Humiliation of himself, joined with the submitting of himself to him whom he has offended; so our Confessions are not the discovering any thing to God, but they bear in upon our own Minds, while we repeat these acts, just Impressions of the Guilt and Heinousness of our Sins, as an effectual Mean both to humble and to reform us for the future. Nor is it to be thought, that our Prayers work so on God, as to make him change his purposes; but his purpose in general being declared, that he will hear the Prayers of those who call upon him, we ought therefore to pray to him, since we know not what his secret Purposes are. It is to be laid down as a Principle, that God is the free giver of all Blessings to Mankind: Now whosoever gives a thing freely, may prescribe what Conditions he pleases to those who are to obtain those Blessings; if they are not of equal Value to it: For if they are of equal Value to it, it is a Sale, and not a Gift. God has made Prayer one of the Conditions upon which we have a Right to claim his Promises to us; that is enough to lay the Obligation of doing this upon us. It is enough to shew that God has commanded it. But to carry this matter further, it may be fit to see what may be thought to be the Reason of this Command.

It is not to be supposed that God is moved or altered by our bitterest Mourning, or our most earnest Prayers; but we are sure that Prayer has a very good Effect on our Selves; and that is a sufficient

sufficient Reason to justify God's making it the Condition of all those Blessings that we may hope for from him: Religion is not laid on us as a thing by which God receives any thing from us; but as a Mean to purifie, to reform, and to exalt our Natures: And if Prayer has a real and certain Effect this way, then here is a visible Reason why God has commanded it in so positive a manner. Nothing gives Religion a more sensible force upon us, than when the great Truths contained in it are awakened in us, and made present to our thoughts; when the Sense of God's Authority over us, of his Eye upon us, of the Laws he has set us, of our Sins and our Duties, and of our being to give an Account of all we do, are in the most serious manner set before our Eyes; and when they press upon our thoughts the most effectually, this strengthens all the secret Springs of our Actions, all our Resolutions and Purposes; and this is certainly done in Prayer: For when a Man considers himself as before God, and as in his Presence, examines his Heart, with all that he either says or does; when he thinks over all his Sins, with every aggravation that belongs to them, and raises in himself a just Shame, and a deep Remorse for all that is past; and when he sees by what steps he was led to Sin; and so not only resolves and vows against it, but sets himself by the best Methods he can contrive, to avoid the beginnings and first occasions of Sin; joining with all this, a most earnest Supplication to God for his Direction and Assistance for the future; and lets his Thoughts go into a right View of God's Mercies to him, and of the true Excellence as well as the Happiness of a virtuous and religious Life; and resolves to go on, and be daily advancing in it; and when by his earnest Prayers for others, he has reason to expect the help of their Prayers for himself; here is the best Method possible laid down

down for fixing in a Man's Mind, an awful Sense of God, a humble Sense of himself, with a just Sense both of his Sins, and of his Duties.

These are Principles of a Religious Disposition, which when they are strong and well rooted in us, will become the Seeds and Principles of a pure and holy Life; so in this we see a very good Reason for God's making Prayer the Condition of our obtaining his Blessings; it humbles us in our selves, it raises great Thoughts of God within us, and possesses us with just ones of our selves and of others: In this matter an appeal may be safely made to all those who set about this Duty seriously, if upon their continuing in these Performances, they do not feel a true Strength of the Principles of Religion and Virtue, with a happy Calm in their Minds, growing upon them: So that we may conclude, that as really as Food and Sleep support the natural Life, Prayer supports and fortifies the Spiritual; when the dispositions of Eating and Sleeping grow weaker and less active, that is a Symptom of a Decay, or of the approaches of some Disease; so an intermission or a slackening in Prayer, is a Symptom of the inward decay of Religion, and the forerunner of some ill State or grievous Sin.

It will be proper in the next Place to consider how this Duty ought to be performed. If we do not pray with our Hearts, we do not pray at all to God; for he considers nothing we do, but as it rises from our Hearts, and as our inward Thoughts go along with our Words or other Appearances. Words either in a composed Form, or as they arise from our present Thoughts, may be of good Use, either to fix our Attention, and keep us from a loose Wandring, or to raise our earnestness in Prayer; as long as they serve those ends, they may be well used either in the one way or in the other. Sometimes good Habits grow to be so fixed in us, that we may pray in inward Thoughts only, which

is a much perfecter way; but that nothing may be forgotten by us, it will be of good use to consider the whole Matter of our Prayers in its full extent, and to put that in such an easie Method, that the Memory may be put to no stretch to carry it ever before us; that so one may perform every part of his Homage to God with a due Seriousness. Kneeling is the humblest, and the most suitable Posture; but if that does not conduce to keep the Mind fixed, standing or walking may be tried, and that Posture may be most frequently used that is found to be best suited to one's disposition. From all these things, a Man that resolves to continue in Prayer, ought to try round all the several ways, and to settle on that which he finds has the best effect on himself; and to continue in it as long as it has that effect, but no longer; for what is useful at one time, may be hurtful at another; but this is never to be forgot, that a Man does not pray but in his Mind, and as his Thoughts arise up before God. And as this is indispensable, so there must be an inward earnestness and fervour in Prayer; not a forced one raised up by Art, nor a heat in the Imagination kindled by Words, a tone of Voice, Groans, or Tears; all these may flow from Constitution or Fancy; and a Man may make himself speak inwardly forced Acts, as well as outwardly forced Words: This earnestness must be genuine and sincere; it must arise from a deep Sense of Sin, and from earnest desires after true Purity. There must be on the Mind a great awe of God, with low and humble thoughts of our Selves; and out of these, a true fervour of Mind will naturally arise. In this Fervour we must watch over our selves, that it be suitable to that which we pray for, and be proportioned to it; for if we have more earnestness of thought when we pray for Temporal Blessings, than when we pray for Spiritual ones, this will demonstrate to us what lies

lies nearest our Hearts; not but that upon some critical occasions, a temporal Concern may move our Thoughts with a more forcible Impression than a Spiritual one: For instance, the Life of a Friend, if in danger; but we are to judge in this matter by what is our habitual Disposition, and what generally works the strongest upon our Minds: If that earnestness about a Temporal Thing, carries us at that time to a disproportioned Warmth, from what we feel about Spiritual Things, yet if our Prayers for the Temporal Blessings are all with a reserve of submission to the Will of God, and if the other are absolute and simple, then our earnestness has its just effects on us, so that in our Affliction we seek God early.

Our Prayers must be constant; we must not think a very great earnestness in Prayer at some times, is an excuse to us to forbear the continuance in it; we ought not to leave too great an interval between our Prayers: Least a true Sense of things wear out of our Minds, and a bad one come in its place; we ought to return frequently every Day at stated times to this Duty; but most particularly, and most copiously in the Morning, when our Thoughts are both clearest and freest: If a Journey, or other unavoidable Business, takes the Morning out of our power, we ought to watch the first free Minutes to give our selves to Prayer; and if a solemn composedness to Prayer should be denied us, by accidents not in our power, then we ought inwardly to be lifting up our Thoughts and Eyes to God, in an uneasiness that we cannot, without the Appearances of Affectation or Hypocrisie, get into a Corner to pour out our Hearts before him. This with inward repeated Groans and Cries will go up before God as Incense, or as the Morning Sacrifice, and be accepted by him. Nothing promotes an effectual earnestness in Prayer so much, as Days, or if Business presses, Half-Days set apart for Prayer

Prayer and Fasting ; in which a Man ought to compose himself solemnly ; to shut out all unnecessary Business and Company ; and enter deep into his own Heart and Life ; and examine himself with relation to all his Sins, and all his Duties ; that so he may see whether there is any evil way in him. Many things will pass unobserved in the shorter transient Devotions of every Day, that a longer and deeper Recollection will bring into view. He ought on these Days, to raise in his Mind great thoughts of God, and of all he sees in his Creation and Providence ; he ought to divide the Time between Meditating, Praying, Reading, and Writing, so as to keep his Mind most fixed, and free from distraction or weariness. He ought to pray again and again, against every Sin he has fallen into, or that he apprehends may return upon him ; and thus as it were, wrestle with God, in a holy continued earnestness before him. A Day thus spent will fix all good thoughts in him, and make Divine Impressions go deep into his Mind ; it will end in a clear, serene, and happy Temper ; so that he will feel within himself, that as he has prayed earnestly, God has heard him, and has given him of his Spirit.

This is a Method necessary for all People that would be Christians in earnest, and that do desire to make a good Progress in a spiritual Life ; more particularly to those who are under many Tentations, and are involved in great Difficulties ; but most of all, to those who minister in holy Things, and ought to be wholly in them, they will soon find the Advantage of pursuing this Method, as much as their course of Life will allow of it ; thus retiring themselves, if they can, Half-Days once a Week, and whole Days once a Month : On such occasions, as well as in daily Prayers, we ought to avoid wandring Thoughts all we can ; but at the same time, we ought not to disquiet our selves with scruples, tho' they should break in upon us ; for
these

these will follow the best Minds, and sometimes on the best Occasions. The thinking too much about them will but feed them; the best way is to turn our Thoughts without any emotion from them, going on the best way we can in holy Performances.

The Scripture mentions often *Praying in the Spirit*, which certainly is not meant of the heat of Imagination, furnishing new and melting Words. Christ when in his Agony, and when he returned thrice to pray, and prayed more earnestly, said the same Words; and the Spirit is said to intercede for us in groanings that cannot be uttered, or worded. The Spirit that assists our Infirmities in Prayer, and teaches us how to pray, discovers its Characters in a profound Humiliation of our Selves, in a deep Sense of the Majesty, the Holiness and Goodness of God, in an emptying us of Self-love, making us resign our selves wholly to the holy Will of God; out of this disposition will arise sometimes an earnestness with relation to the several things we beg of God; such as Victory over the several Temptations we either feel or apprehend; an application to the several Duties that lie on us; and a direction in any difficulties where we do not discern our Duty, or are divided between different views of Things, not seeing clearly what we ought to choose or prefer. In all these, a Man who prays in or by the Spirit, will feel his thoughts rise up in earnest and lively groans before God; at other times, instead of a variety of Acts, his Thoughts will terminate in a holy Resignation, with an intense looking towards God in such simple Acts, as, *Lord, what wilt thou have me to do? Speak, Lord, for thy Servant heareth. Teach me thy way; unite my Heart to fear thy Name. Whom have I in Heaven or Earth besides thee, my God, and my All?* These are the true Sublimities of Prayer, to which a devout Temper will be sometimes carried, and in which he will find great Pleasure, and reap great Benefit

fit from them; but it is not fit for any Man to strain himself to arrive at this. He must stay till by a progress in spiritual Exercises, he arrives at it, without hasting to it; for that may lead him into an imaginary, and enthusiastick way of Devotion, which may prove fatal to him.

As we pray for our selves, so we ought also to pray for others; this is called in Scripture, Intercession. When in our Prayers we offer up to God the common concerns of Mankind, and of Churches, more particularly our own, in its several Circumstances; and when we more especially pray for our Friends, Relations, and Benefactors, and for all who desire the Assistance of our Prayers, as also for our Enemies. This ought not only to be done in a general remembring them before God, we ought to offer up what their state may call for, in an earnest Intercession with God for them; we are commanded to pray for one another, and we see how particularly *St. Paul* prayed for the Churches, and how often he desired their Prayers for himself. What effect these Prayers have, we cannot tell. They may procure happy Providences, preventing Awakenings, and other Blessings; but tho' we cannot know what effect they may have, yet since God has commanded us to pray for others, that is reason enough for us both to obey it, and to believe that good effects do follow on it: We do also by offering such Intercessions feel, that we are united to all about us, even to our Enemies, in a Spirit of Christian Love and Charity; and this gives us a just Assurance, that either our Prayers are useful to others, or at least, that our Charity is approved of God, and that our Prayers shall return into our own Bosom.

We must also pray in Faith, firmly trusting to the Promises we find in the Gospel, not doubting, but that if we ask the things promised with

a due

a due disposition of Mind, they will be granted to us by him who made those Promises, and who is ever interceding for us. Some Promises were made of miraculous Assistances; these were only to last during the first Establishment of the Faith in the World: When any who had those extraordinary Gifts found himself called on to work a Miracle, he was then to pray in Faith, not doubting but that how extraordinary soever the Miracle might be, like the removing a Mountain into the midst of the Sea, God would hear and answer; but to us who have not those Gifts, nor a right to those Promises, it would be Presumption, and not Faith, to set about, or to pray for a Miracle.

Besides these our more solemn Addresses to God, we ought to accustom our Selves frequently to consider, that we are in the Presence of God, and to be often lifting up our Souls to him in short acts of Adoration, Resignation, and Dependance; and that more particularly, when we apprehend that any Tentation may be near us; or when we feel our selves in any difficulty; or when we set about any thing of Importance; we ought then to look up to God for Assistance and Direction.

This is to pray always and *without ceasing*; to *walk with God*; and *while we awake, to be still with him*: Which is not to be carried so far as to throw up the whole Business of Life, and of our Vocation; that under the pretence of a Religious Regular Life, we should abandon our Families, and our Concerns. We then serve God most acceptably, when we study to keep both the Tables of the Law, and lay out our time in such an honest Employment as we are capable of, continuing the daily Practice of secret and publick Prayer, and carrying a Spirit of Prayer along with us thro' the whole course of our Life.

While

While we do thus continue in Prayer, and watch for all Occasions that call us to it, we ought to join Thanksgiving with all our Prayers, which is a just, tho' a small return for the Blessings we have already received, and an encouragement to us to believe we shall be further blessed of God: And so doing we may depend on it, our Prayers will have very happy effects. They will have by their own efficiency a present good Effect on our selves, by bringing us into a habitual Recollection of Mind; into frequent reflections on all our Actions, and on all our Duties; and by keeping the Thoughts of God often in our view, which must of its self produce a happy Temper, and keep us under good Habits: But this is not all.

It is impossible for any Man, who feels that the feeble Goodness which is in himself, obliges him to be assistant to every one that depends on him and beg his help, to conceive God as a Being infinitely Good, and not to be assured that he hears and considers all those who call on him, and trust to him, and that he will deal well with them. But as from the Nature and Attributes of God we are in general assured of this, so we have a much more distinct certainty of it, by the Commands and Promises revealed to us in the Scriptures; we have assurances given us by Christ, that whatsoever we ask of the Father in his Name, he will give it to us. By his Name we are not to understand, that whatsoever we ask on the Account of Christ, we ought therefore to expect to receive it; but by his *Name*, is meant, his *Authority*, or *Warrant*; so that, whatsoever we ask conformable to the Promises he has made us, we are sure we shall obtain it; for as he is interceding for us in Heaven, so if we feel a true Spirit of

Q

Prayer

Prayer within us, that is to us a sure Pledge, that those Prayers are heard, which are offered up with so good a Spirit moving us to make them.

All this belongs to secret Prayer, which is indeed the Life of Religion; but in order to animate both our selves and others to secret Prayer, Family Prayers, and publick Prayers in Churches, may be of great Use, and are necessary both for our selves and others. Masters of Families, as they expect a Blessing from God on their Concerns, and on all employed in them, ought not only to exhort all in their Family, whether Children or Servants, to pray to God in Secret, allowing them time and opportunity for it; but they ought also to call them together to offer up their joint homage and worship with one Mouth to God; esteeming it an Honour, and no Disparagement to be their Mouth in these Addresses; and to offer them up not in a hasty indecent manner, as a Task they are brought under, but to do it with Joy; and so to animate, as much as they can, all the Company to join seriously with them in it.

It is but too likely, that where these Forms are kept up, the matter may grow often to a dead Custom, and that they are under the Guilt of *drawing near oft to God with their Lips, when their Hearts are far from him*; but the danger of Hypocrisie or Formality, ought not to frighten any from their Duty. Pains should be indeed taken to instruct Families, that they may understand what they go about on those occasions; so that they may not in them offer the Sacrifice of Fools. And tho' perhaps Family Prayers have not so good an effect as were to be wished, yet it is certain, that the disuse of them, which is now so scandalously common over the Nation, has

has a much worse effect, to the putting of Religion quite out of the Thoughts and Minds of Men.

Family Prayers are a good step to the publick Worship of God; in which certainly all those who truly love him, will take great Pleasure, and be glad when they go to the House of God in Company. They will rejoice to appear before God, to adore and worship him in the Presence of Angels and Saints. They ought to pray before hand that God may meet them, and make them joyful in his House of Prayer; they ought to enter into his Courts with Joy, and with one consent to worship him, and to fall down before their Maker. They ought to avoid the dissipation of wandring Looks all they can; and to keep their thoughts as much recollected as they can: They ought to be decent and modest in their Dress and Behaviour: They ought to pray sincerely and earnestly: They ought to praise God with enlarged Hearts and Affections: They ought to hearken to the Scriptures, and to what may be said from them, like those, who with Meekness receive the ingrafted Word, that they may grow thereby: They ought to lay up in their Hearts such proper Instructions or Advices as may be offered them, that they may build themselves up in their most holy Faith, and keep themselves up in the Love of God, and so may grow in Grace, and in the knowledge of Jesus Christ.

If few do frequent the publick Worship with these good Intentions, and so reap little benefit from them, it is their own Fault: Yet how little good soever may be done by these Assemblies; it is very visible that those who neglect them, put themselves as it were out of God's Way, and out of the common Methods,

do become thereby more alienated from all the Principles of Virtue and Religion; and they grow more hardned against them. So that tho' our publick Assemblies have not now the good Effects among us that they may have had at other times, yet the disuse and contempt of them lets an inundation of Impiety and Prophaneness in upon the World, without any checks or limits.

Quest.

Quest. **W**HAT is the next Question in the Catechism?

Ans. It is in these Words: *My good Child know this, that thou art not able to do these things of thy self; nor to walk in the Commandments of God, and to serve him without his special Grace, which thou must learn at all times to call for by diligent Prayer. Let me hear therefore if thou can say the Lord's Prayer.*

Quest. What is imported in this Question?

Ans. There are *Three* Things imported in it. *1st*, That of our Selves we are not able to keep God's Commandments. *2dly*, That we may be enabled to keep them by the special Grace or Favour of God. *3dly*, That this is to be obtained by Prayer.

Quest. How comes it that we are not able to keep the Commandments of God?

Ans. Our First Father *Adam* was made by God after his Image; but he by breaking a very easie Commandment of not eating the Fruit of one Tree, has brought Death, and a general Corruption on his whole Race.

Rom. VII. 14, 15, 16, 17, 18. *For we know that the Law is Spiritual, but I am Carnal, sold under Sin. For that which I do, I allow not; for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the Law that it is good. Now it is no more I that do it; but Sin that dwelleth in me. For I know that in me (that is in my Flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not.*

Rom. V. 12. *By one Man sin entred into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.*

Quest. What is that Grace that enables us to keep God's Commandments?

Answ. By the Gospel we are taught to know our Duty, and in it we have great and precious Promises made to us. One of these is, that God will put his Laws in our Hearts, and write them in our Minds, and that he will give his holy Spirit to them that ask him.

Psal. LI. 10. Create in me a clean Heart, O God, and renew a right Spirit within me.

Heb. VIII. 10. For this is the Covenant that I will make with the House of Israel in those days, saith the Lord. I will put my Laws into their Minds, and write them in their Hearts, and I will be to them a God, and they shall be to me a People.

Quest. What is Prayer?

Answ. It is the Offering up our Thoughts, our Desires, with our Praises and Intercessions to God.

Psal. LXV. 2. O thou that hearest Prayer: unto thee shall all Flesh come.

Quest. What is the Necessity of our Praying to God? Does not he know all Things, and do every thing according to his own Purpose and Will? Of what use then can Prayer be?

Answ. God has commanded us to call on him; to ask, seek, and knock; and has promised to hear and answer our Prayers; so he has made Prayer the Condition of all the Blessings we can hope for.

Psal. LXVI. 18, 19, 20. If I regard Iniquity in my Heart, the Lord will not hear me. But verily God has heard me; he hath attended to the Voice of my Prayer. Blessed be God who hath not turned away my Prayer, nor his Mercy from me.

Psal. XXXII. 6. For this shall every one that is godly, pray unto thee in a time when thou mayest be found.

Psal. XXXIV. 15, 17. The Eyes of the Lord are upon the Righteous, and his Ears are open to their cry,

cry. The Righteous cry, and the Lord heareth, and delivereth them out of all their Troubles.

Psal. L. 15. Call upon me in the Day of Trouble ; I will deliver thee ; and thou shalt glorifie me.

Matt. VII. 7, 8, 9, 10, 11. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened to you. For every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened. Or what Man is there of you, who if his Son ask Bread, will he give him a Stone ? Or if he ask a Fish, will he give him a Serpent ? If ye then being evil, know how to give good Gifts to your Children, how much more shall your Father which is in Heaven give good things to them that ask him ?

Luk. II. 13. How much more shall your Heavenly Father give the Holy Spirit to them that ask him ?

Joh. XIV. 13, 14. And whatsoever ye shall ask in my Name, that will I do ; that the Father may be glorified in the Son. If ye shall ask any thing in my Name, I will do it.

Quest. But do we inform God of any thing that he knew not before ?

Answ. No certainly : For all things are naked and open to the Eyes of him with whom we have to do ; but it is a just homage to our Maker, to acknowledge the Blessings we receive from him, and to confess the Sins we commit against him, tho' they are all known to him already.

Quest. But does our praying move God to change his own Purpose and Will ?

Answ. We know not the secret Purposes of God ; but we know this, that he has made Prayer our Duty, and the Conditions of all his Favours to us : So that if we do not pray, we have no reason to expect any thing from him.

Quest. For what Reason can we apprehend that God has commanded us to pray to him ?

Ans. We are sure that Prayer is a most effectual Mean to recollect our Minds ; to possess us with great and just Thoughts of God ; to make us call our selves to an account, both for the Sins we commit, and the Duties we are bound to ; and to keep us in a calm, and in a serious Temper.

Quest. What are the Parts of Prayer ?

Ans. The Adoration of God, the Confession of Sin, the begging of Pardon, the asking Grace and Assistance, with a Blessing on all we set about, the Interceding for others, and a thankful Acknowledgment of the Blessings that we receive from God.

1 Tim. II. 1, 8. *I exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men. I will therefore that Men Pray every where, lifting up holy Hands without wrath and doubting.*

Quest. How ought we to pray ?

Ans. We ought to pray with our Hearts ; for unless these go along with our Words, they are as so many Lies before God, who knows the Heart, and asks it.

Quest. In what manner ought we to pray in Secret ?

Ans. We ought to use a proper Form of Words, composed and suited to our Necessities ; or pray inwardly in our Minds without Words.

Quest. In what Posture ought we to pray ?

Ans. Kneeling or standing, as they help to fix our Minds.

Quest. Is it enough to pray, so that our Thoughts go along with our Words ?

Ans. We ought to pray with great earnestness, suitably to the Value and Importance of the Things we pray for.

Quest. How often ought we to pray ?

Ans. We ought to pray solemnly at least twice or thrice a Day ; but oftner, as our Occasions

casions or Tentations call for it, or as we have spare time for it.

Phil. IV. 6. *Be careful for nothing; but in every thing by Prayer and Supplication with Thanksgiving, let your requests be made known to God.*

Col. IV. 2. *Continue in Prayer, and watch in the same with Thanksgiving.*

1 Theff. V. 17, 18. *Pray without ceasing; in every thing give thanks; for this is the Will of God concerning you.*

Luk. XVIII. 1, 7, 8. *And he spake a Parable to them, to the end, that Men ought always to pray, and not to faint. Shall not God avenge his own Elect, which cry Day and Night to him, tho' he bear with them long? I tell you that he will avenge them speedily.*

Matt. XXVI. 40. *Watch and pray that ye enter not into Temptation: The Spirit indeed is willing, but the Flesh is weak.*

Quest. What is meant by those commands of the Apostles to pray evermore and without ceasing?

Ans. That we ought not to lay aside our daily Solemnities of Prayer, but continue in them; and that we ought to bring our selves to such a seriousness of Temper, as to be often lifting up our Thoughts to God; and this is called the walking with God, and the being ever with him.

Quest. Are you bound only to pray to God in Secret?

Ans. I ought likewise to join in Prayer with all the Families where I happen to be, that call on the Name of God.

Quest. What Advantage can you have by this?

Ans. Christ hath promised that where even Two or Three meet together in his Name, he will be in the midst of them; and I ought to rejoice to own, that I am God's Servant, and that I delight

light to worship him ; and so I ought to stir up others, and to be stirred up by them to join in doing it.

Quest. What is the best Method to lead us to an earnestness in Prayer ?

Answ. To join Fasting to it ; and to keep Days of secret Prayer, and for examining all that we do, and all we ought to do.

Quest. How shall we be enabled to pray as we ought to do ?

Answ. By the Holy Spirit of God, which will help our Infirmities, and interceed with us and for us.

Jude 20. *Praying in the Holy Ghost.*

Rom. VIII. 26. *Likewise the Spirit also helpeth our Infirmities ; for we know not what we should pray for as we ought ; but the Spirit it self maketh Intercession for us with groanings which cannot be uttered.*

1 Cor. XIV. 15. *I will pray with the Spirit, and I will pray with the Understanding also. I will sing with the Spirit, and I will sing with the Understanding also.*

Quest. Wherein can we perceive that we have this Spirit of Prayer, and pray in the Holy Ghost ?

Answ. By the deep Sense we have of the Majesty of God, and the humble Sense of our own Vileness, and by the earnestness with which we ask Spiritual things above all other things.

Quest. What is meant by Supplications, that are joined sometimes with Prayers ?

Answ. Our desires to avert the Judgments we are afraid of ; as Prayers are our asking good Things.

Quest. What is meant by Intercessions ?

Answ. Our praying for others, as well as for our selves.

Quest. Why ought we to pray for others ?

Ans. Because God has made us Members of one another.

Quest. What good can the Prayers of one do to another, who perhaps does not pray for himself?

Ans. God has laid this on us as our Duty; so we ought to obey it, tho' we should not know what effect it may have. It may procure some Blessings to those we pray for; but at least, our performing such Acts of Charity will certainly bring a Blessing on our selves.

Eph. VI. 18, 19. *Praying always with all Prayer and Supplication in the Spirit; and watching thereunto with all Perseverance and Supplication for all Saints; and for me, that utterance may be given unto me, that I may open my Mouth boldly.*

Rom. I. 9. *God is my Witness, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I make mention of you always in my Prayers.*

Eph. I. 15, 16, 17, 18. *After I heard of your Faith in the Lord Jesus, and love unto all Saints. I cease not to give thanks for you, making mention of you always in my Prayers; that the God of our Lord Jesus Christ, the Father of Glory, may give unto you the Spirit of Wisdom and Revelation, in the Knowledge of him. The Eyes of your Understanding being enlightened, that ye may know what is the Hope of his Calling, and what the Riches of the Glory of his Inheritance in the Saints.*

Eph. III. 14, 15, 16, 17, 18, 19. *For this Cause I bow my Knees unto the Father of our Lord Jesus Christ, of whom the whole Family in Heaven and Earth is named; that he would grant you, according to the Riches of his Glory, to be strengthened with might by his Spirit in the inner Man. That Christ may dwell in your Hearts by Faith, that ye being rooted and grounded in Love, may be able to comprehend with all Saints, what is the Breadth, and the Length, and Depth,*

Depth, and Height. And to know the Love of Christ, which passeth Knowledge; that ye may be filled with all the fulness of God.

Quest. Why are we to join Thanksgiving to our Prayers, are our Thanks any thing to God?

Answ. Nothing at all: But they are a Duty laying on us, to beget in us a Sense of God's goodness; and to consider the Use we ought to make of his Blessings; and to encourage us to continue in a constant dependance on him for future Blessings.

Quest. Are our Prayers heard or answered by God?

Answ. Yes certainly: For as he is infinitely good in himself, so he having commanded us to pray, and Christ having promised to grant us what we ask in his Name, and putting a Spirit of Prayer in us, we are sure that our Prayers are heard and answered in that way that is most for our good.

Quest. But do not many ask things in the Name of Christ, which they never receive?

Answ. They do not rightly understand what is meant by asking in *his Name*: For that is not to ask for his sake; but by his *Name* is meant, by the Warrant and Authority from some Promise of his, to ask such things of God: And therefore Temporal Blessings not being absolutely promised, we have no Authority from him to ask these things positively, but with a Submission to the Will of God, as he himself said, *Not my Will, but thy Will be done.*

Jam. I. 5, 6. *If any of you lack Wisdom, let him ask of God, that giveth to all Men liberally, and upbraideth not; and it shall be given him. But let him ask in Faith, nothing wavering.*

Joh. IX. 31. *We know that God beareth not Sinners; but if any Man be a Worshipper of God, and doth his Will, him he beareth.*

Jam.

Jam. IV. 3. Ye ask, and receive not ; because ye ask amiss, that ye may consume it upon your Lusts.

Matt. VI. 6, 7, 8. Thou when thou prayest, enter into thy Closet ; and when thou hast shut thy Door, pray to thy Father which is in Secret ; and thy Father which seeth in Secret, shall reward thee openly. But when ye pray, use not vain repetitions as the Heathen do ; for they think they shall be heard for their much speaking. Be ye not therefore like unto them ; for your Father knoweth what things ye have need of, before ye ask him.

Jam. V. 13, 16. Is any among you afflicted ? Let him pray. Is any merry ? Let him sing Psalms. Confess your Faults one to another, and pray one for another ; and ye shall be healed. The effectual fervent Prayer of a Righteous Man availeth much.

Quest. But is it not enough for every one to pray to God by himself ?

Answ. It is certainly the most necessary part of this Duty ; but we ought also to assemble our selves together, and worship God with one Heart, and with one Mouth or Voice.

Matt. XVIII. 20. For where Two or Three are gathered in my Name, there am I in the midst of them.

Rom. XV. 6. That ye may with one Mind, and one Mouth glorifie God, even the Father of our Lord Jesus Christ.

Quest. Are we bound to worship God any further than in Families ?

Answ. Yes : We ought to join our selves to the Christians round about us under those who are set over us, and who watch over us, that we may openly glorifie God, and worship him in those Houses of Prayer that are Dedicated to that end.

Quest. But does not all this degenerate into a meer Custom, and become only a Form ?

Answ.

Answ. It is but too commonly so: But some of the great Numbers that join in publick Worship, do it seriously; which may bring down a Blessing on the whole Assembly. And even those who are not serious, and go to such Exercises only out of custom, yet may happily have some good Thoughts at sometimes awakened in them; and if these Assemblies were quite laid aside, the World would certainly grow much worse for the want of them; tho' perhaps the continuance of them has not those good effects that were to be desired.

Act. IV. 24. *They lift up their Voice to God with one accord, and said, Lord, Thou art God.*

Act. XX. 36. *And when he had thus spoken, he kneeled down, and prayed with them all.*

Act. XXI. 5. *And when we were out of the City, we kneeled down on the shore, and prayed:*

Act. XII. 5. *Peter therefore was kept in Prison; but Prayer was made without ceasing of the Church unto God for him.*

Eph. V. 18, 19, 20. *And be not drunk with Wine, wherein is excess; but be filled with the Spirit: Speaking to your selves in Psalms, and Hymns, and Spiritual Songs, singing, and making melody in your Hearts to the Lord; giving thanks always for all things unto God, and the Father, in the Name of our Lord Jesus Christ.*

Col. III. 15, 16. *And let the Peace of God rule in your Hearts, to the which also ye are called in one Body; and be ye thankful. Let the Word of Christ dwell in you richly in all Wisdom, teaching and admonishing one another in Psalms, and Hymns, and spiritual Songs, singing with grace in your Hearts to the Lord.*

Heb. X. 23, 24, 25. *Let us hold fast the Profession of our Faith without wavering; for he is faithful that promised. And let us consider one another to provoke unto Love, and to good Works. Not forsaking the Assembling of our Selves together, as the manner of some is; but exhorting one another.*

THE Nature and Ends, with the Use of Prayer, together with the general Rules to be observed in the Performance of it, being thus opened, it is necessary in the next Place to consider the Prayer which our Saviour dictated to us, when he said, *After this manner*, or indeed, *thus*, as the Word may be properly rendred, ye shall *thus* pray. Which in St. *Luke* is delivered in a more strict expression, when ye pray, *say*. By this we plainly see, that these Words are not only a Rule, by which we ought to govern both our secret and publick Prayers, which indeed they are ; but are a prescribed Form to be used in, and with our other Prayers: For the Disciples asking him to teach them to pray, as *John* also taught his Disciples, he gave them this Form, according to a practice usual among the *Jews*, every great Master ordering a Form for his Disciples, who used that with the other customary Prayers. The *Jews* had a digested Form of Prayers, which neither our Saviour nor his Apostles ever reckoned as one of their beggerly Elements. *Hosea* had in his Prophecy dictated to the People in that Time, the Words, that they were to take with them in their Addresses to God ; and indeed the whole Book of the *Psalms*, besides the Hymns that are in several other Parts of the Old Testament, were no doubt by a special Inspiration, laid there to be an instruction and support in managing their Devotions. In secret Devotions, proper words do not readily occur at all Times, or to all Persons: So that Forms are often necessary, as they may be always of good use ; since they are great Helps to fix the Attention, to keep out wandering Thoughts, and to give a Man a clear View of all that which ought to be the full extent of his secret Devotion, tho' he may often, as the Occasions may require, stop, and dwell longer, and enlarge more fully on some Branches than on

on others ; but as to the publick Worship of God, it is certainly necessary, that it should be so regulated, as to be solemn, grave, and regular ; that all Persons may know what they are to offer up to God, and not be bound to follow the sudden Heats and Words of him who prays in their Name ; who may want Discretion, and be given to Vanity and Affectation ; and suppose him in the best state can be wished for, will be apt to pour out in *extempore* Effusions, his secret Prayers to God, which can in no sort comprehend the state of the whole Assembly, who have all in common the standing Necessities, and Rules for their Worship ; which therefore ought to be gathered together and well digested : that so every Person, knowing how the Performance is laid, may not be led out to attend to what another is saying, which will naturally set his Mind loose and a roving ; but that he may keep himself composed, and serious in the whole compass of all the Parts of the publick Worship.

We ought from the Rule our Saviour gives us, to begin our Prayers with solemn Thoughts of God ; putting all other Thoughts out of our Minds, and pausing a while, to think before whom we do appear ; which is expressed by *keeping our Feet*, that is, stopping, as we enter either in the House of God, or into our own Closet, to consider what we go about, and with whom we have to do. There are two distinct Meditations that arise out of the first Words. *Our Father which art in Heaven.* The first is of the Goodness of God, of his Love to us, and of the Care and Protection we may enjoy under his Favour ; and more especially of any late Blessings that we may have received from him ; that so the Sense of these may beget in us the more confidence in our Addresses to him ; most particularly we ought to consider him as our Father in *Christ Jesus*, as was explained upon those Words,

Words, *a Child of God*. But with these thoughts, we must join other thoughts of the Majesty and Greatness of God, imported in these Words, *which art in Heaven*; not as if God were at a distance from us, for he is in, and about us, as he is every where; and therefore we are not to imagine that he is shut up in Heaven, so as to be only there; but he is said to be more signally in any Place, where his Glory appears, as he was in the Bush when he first appeared to *Moses*, and on Mount *Sinai*, and in the Cloud of Glory, in the midst of the People of *Israel*: He is most eminently in the Regions of the blessed Angels and departed Saints, to whom his Glory, his Attributes, his Works, and Ways, are in a most conspicuous manner discovered, so that they see and adore him continually: By this then we ought to compose our Thoughts into a holy awe and dread of God, whom the Angels worship, ~~and~~ ^{adoring} their Faces; that so, as the thoughts of God as *our Father*, ought to beget love and confidence in us; the Meditation of his being in *Heaven*, may inspire us with reverence and godly Fear; For *our God is a consuming Fire*. The Prayer is put in the Plural Number, *Our Father*; this imports that it was designed to be a publick Prayer; but if it is used in secret Devotion, the importance of the Plural must be, that one ought to extend his Intercessions to others, and so to consider himself as a Member of a Body with and for whom he prays.

R

Quest.

Quest. SAY the Lord's Prayer?

Ans. **S**UR Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come: Thy Will be done in Earth, as it is in Heaven: Give us this Day our daily Bread; And forgive us our Trespases, as we forgive them that Trespas against us: And lead us not into Temptation; but deliver us from Evil: For thine is the Kingdom, the Power, and the Glory, for ever and ever. Amen.

Quest. What desirest thou of God in this Prayer?

Ans. I desire my Lord God, our Heavenly Father, who is the giver of all Goodness, to send his Grace unto me, and to all People, that we may Worship him, Serve him, and Obey him as we ought to do. And I pray unto God, that he will send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all Dangers ghostly and bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

Quest. How did our Saviour deliver this Prayer?

Ans. He delivered at first in a long Discourse, called, his *Sermon on the Mount*, and said, as our Bibles have it; *After this manner, pray ye, or, Thus shall ye pray*; for so the Word may be rendred; but it seems this was not enough minded by his Disciples, or they desired some special Prayer for

for themselves, and then he delivered it again in more express Words, *When ye pray, say.*

Quest. Did our Saviour intend to oblige all Christians to use this Prayer?

Answ. We cannot judge of his Intentions any other way but by his Words, which are very plain and full.

Quest. But does not praying by the Spirit import, that words shall be always suggested to us?

Answ. Not at all: For Christ in his Agony prayed thrice, and at the third Time more vehemently, yet he used the same Words. The *Psalms* were Forms for the Devotions of the *Jews*, which are Prayers, as well as Praises. The Spirit of Prayer lies deep in the Mind, and not in the Imagination, from whence our Words do flow; and it begets in us a humble Sense of our selves, with a holy Fear of God.

Matt. XXVI. 39, 44. *And he went a little further, and fell on his Face, and prayed, saying, O my Father, if it be possible, let this Cup pass from me, nevertheless not as I will, but as thou wilt. He prayed the third time, saying the same Words.*

Luk. XXII. 44. *And being in an Agony, he prayed more earnestly.*

Hosea XIV. 2. *Take with you Words, turn to the Lord, say unto him, Take away all Iniquity, and receive us graciously.*

Quest. How do you divide the Lord's Prayer?

Answ. In the Adoration and Acknowledgment with which it begins and ends, and in the Petitions that we offer up to God in it.

Quest. What are the Words that contain the Adoration?

Answ. Our Father which art in Heaven.

Quest. What are the Thoughts that ought to accompany these Words?

Answ. When we say, *Father*, we ought to think of God's Goodness to us, of his Care and Protection, and of the many Blessings that we receive from him, which ought to engage us to a Confidence in him, and to walk as obedient Children before him.

Luk. XI. 13. *How much more shall your Heavenly Father give the Holy Spirit to them that ask him.*

Isai. LXIII. 15, 16. *Look down from Heaven, and behold from the Habitation of thy Holiness and thy Glory. Where is thy Zeal, and thy Strength, the sounding of thy Bowels, and of thy Mercies towards us, are they restrained? Doubtless thou art our Father. Thou, O Lord, art our Father, our Redeemer, thy Name is from everlasting.*

Quest. What thoughts ought to accompany these words, which art in Heaven?

Answ. We ought to think of the Glory and Majesty of God, which appear visibly to the Blessed in Heaven; and so to consider with what reverence and godly Fear we ought to appear before him, whom Angels adore, covering their Faces.

Quest. How is our Father said to be in Heaven, since he is every where?

Answ. Because tho' he is indeed every where, yet his Glory appears most eminently to the Blessed in Heaven.

Quest. What does the Word, *Our Father*, import?

Answ. That this Prayer is either to be used by Multitudes praying together, or that in our secret Prayers we ought to intercede for others.

Matt. XVIII. 10. *In Heaven their Angels do always behold the Face of my Father which is in Heaven.*

Isai. VI. 1, 2, 3. *I saw the Lord sitting upon a Throne high and lifted up, and his Train filled the Temple. Above it stood the Seraphims, each one had six Wings, with two he covered his Face, with two he covered his Feet, and with two he did fly. And one cried unto another, Holy, Holy, Holy is the Lord of Hosts, the whole Earth is full of his Glory.*

R 3

WE

WE do now advance to consider the Importance of the Petitions of which this Prayer is composed: And first in general, a difference is to be observed between the Four Petitions that are first set down, and the Two that come last: The first Four seem to be such Prayers as Man in an innocent State ought to have offered up to God, whereas the two last belong to Man in a guilty and lapsed State.

In the Four first, this division is likewise to be observed, that the Three first relate to the Beginning, the Progress, and the Perfection of true Religion in the Soul of Man: And after these, the Supplies and Provisions of Life are asked, as indeed of less Importance than the former; but yet this having relation to Man in his natural State, as a Creature not corrupted, this Petition is set before those that relate to a State of Guilt and Corruption.

In this first Petition, the Seed and Beginning of Religion is prayed for; which is a just Sense, and a due Impression of God. By his Name we are not to understand any particular Word or Designation, such as Lord, God, Jehovah, or Almighty; but as a Man is known by his Name, so every thing that gives an Idea, or Thought of God, does naturally awaken in us all the knowledge we have of him. The Apprehensions and Thoughts that we have of God, are to us as his Name in us.

By *Hallowing* in the Scriptures, as was observed when the *Fourth* Commandment was explained, is first meant, the rendring a Person Holy; which cannot be the Sense of the Word in this Place; next to that, the separating any Person or Thing to any sacred Use, was called the Hallowing or Sanctifying it; out of that a third Sense of the Word arises, which is, the holding a Person or Thing in high Reverence and Esteem. In this Sense it is to be

be understood here: So that by praying, *Hallowed be thy Name*, we pray that there may be formed in us, such a Sense of God, and of his Attributes, as may fill us with a holy Awe, Dread, and Reverence.

This is the Seed and Beginning of Religion: as the Seed of all Impiety is the defacing or corrupting the Impressions of God; when God is not in all our Thoughts; and that we either say in our Hearts, there is no God, or give others reason to think there is no fear of God before our Eyes; or if Men are not yet grown up to that strength in Sin, as to fortifie their Minds against all the Impressions of God, yet ill Men corrupt these all they can, and bring themselves to think that God is such a one as themselves, and that he is ready to be overcome with Gifts, Submissions, and Flatteries; out of this false Representation of God, all the Corruptions of Religion, whether natural or revealed, have arisen; whereas the Seed and Root of true and pure Religion, is a deep and just Sense of God, of his Power, Wisdom, Holiness, and Goodness, and of all that we know, both of his Attributes and his Works; which fills our Thoughts, arises often within us, and presents it self with a bright and strong Influence upon us, and makes us consider his goodness, not as a feeble yielding to Clamour and Importunity, but as an effusion of his own essential Purity, in order to the making us truly good, and like himself; without which, nothing we can do, will render us acceptable to him.

This Impression being truly formed in us, then we are sure he will accept and assist those our endeavours, will pardon all our Sins, and will receive us graciously, and love us freely: So when the true Notions of God are well formed, and deeply rooted within us, and when these are often awakened and much reflected on by us, we do then truly *Hallow the Name of God*, or *Sanctifie and Hallow the Lord God in our Hearts*; so that he becomes our fear, and

our dread. This is the Spring and Seed of Religion, out of which, the Progress and Perfection of it will naturally and certainly rise: So that this Prayer begins with a Petition relating to the beginning of all Religion within us; and when we pray, *Hallowed be thy Name*, the Thoughts that ought to accompany these Words, ought to be to this purpose; O that we may have such a Sense of thee upon our Minds, by every way by which thou discovers thy self to us, that we may be ever full of holy Reverence, and a humble dread of thee, which may often return upon our thoughts, and work powerfully on us at all times.

Quest.

Quest. **W**HAT is the *first* Petition in the Lord's Prayer?

Ans. **H**allowed be thy Name.

Quest. What do you mean by the Name of God?

Ans. As a Man's Name makes me think of him, and represent him to my self; so every Word, every Action and Thing by which the Thoughts of God are raised within me, may be in some respect called his Name.

Exod. XXXIV. 5, 6, 7. *And the Lord descended in the Cloud, and stood with him there, and proclaimed the Name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, Merciful and Gracious, Long-suffering, and abundant in Goodness and Truth. Keeping Mercy for Thousands, forgiving Iniquity, and Transgression, and Sin, and that will by no means clear the Guilty.*

Isai. LVII. 15. *For thus saith the High and Mighty One that inhabiteth Eternity, whose Name is Holy, I dwell in the high and holy Place, with him also that is of a humble and contrite Spirit, to revive the Spirit of the Humble, and to revive the Heart of the Contrite ones.*

Quest. What is meant by *Hallowing*?

Ans. *Hallowing*, or *Sanctifying*, stands sometimes for rendring a Person Holy, sometimes for dedicating any Person or Thing to a holy Use: and upon that, Paying a Reverence to it; out of which arises another Sense of the Word *Hallowing*, for having a high reverence and veneration for any Person, and in that Sense it is to be understood in this Place.

Isai. VIII. 13. *Sanctifie the Lord of Hosts himself, let him be your fear, and let him be your dread.*

Ezek. XXXVI. 23. *And I will sanctifie my great Name which was profaned among the Heathen, which ye have profaned in the midst of them, and the Heathen shall*

shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their Eyes.

1 Pet. III. 15. But sanctifie the Lord God in your Hearts, and be ready always to give an answer to every Man that asketh you a Reason of the Hope that is in you, with meekness and fear.

Psal. XXXVI. 1. The Transgression of the Wicked saith within my Heart, that there is no fear of God before their Eyes.

Psal. XIV. 1. The Fool hath said in his Heart, there is no God, corrupt are they, they have done abominable Works, there is none that doth good.

Psal. X. 4. The Wicked thro' the Pride of his Countenance will not seek after God, God is not in all his Thoughts.

Quest. What is then meant by this Petition, *Hallowed be thy Name*?

Answ. I mean by it, that I pray for such a Sense and Impression of God to be formed in me from every manifestation he is pleased to make of himself, that from thence I may be full of a holy awe and dread of him.

Quest. How comes this Petition to be first put?

Answ. Because the Root of all Religion is a right Sense of God laid deep in our Minds, and often possessing our Thoughts.

Quest. Make me apprehend how you conceive this?

Answ. While I am in a Course of Sin, I think of nothing but of my self, or of sensible Things; and either I do not at all think of God, or I think him to be such a one as my self, to be gained by Flatteries, or by Presents, and so I go on secure in my Sins without any fear or disturbance.

Quest. What effect will your Hallowing the Name of God have on you?

Answ. It will possess me with a Sense of the Greatness, the Holiness, and the infinite Goodness of the Divine Being, of his Eye ever on me, and
 † of

of the Account I must give to him : and as that will make me afraid to Sin against him, so it will become the Seed of a New-Nature within me, and make me become like unto God ; as we grow insensibly into the Imitation of those whom we see often, and with whom we converse much : So by having those thoughts deep in us, and often before us, we will become partakers of the divine Nature, and be changed into the same Image.

2 Cor. III. 18. *But we all with open Face beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from glory to glory, as by the Spirit of the Lord.*

2 Pet. I. 4. *Whereby are given unto us exceeding great and precious Promises, that by these ye might be partakers of the Divine Nature, having escaped the Corruption that is in the World thro' Lust.*

THE

TH E *Second* Petition in the Lord's Prayer is, *Thy Kingdom come.* That we may apprehend the meaning of this aright, we ought to consider, that the Kingdom of God in the Gospel, generally stands for the Dispensation of the *Messiah*, and but seldom for the Blessedness that we look for in Heaven. St. *John* Baptist and our Saviour also began their preaching with this, *Repent, for the Kingdom of God (or of Heaven) is at hand*: The many Parables by which Christ explained the Kingdom of Heaven, comparing it to things that from small Beginnings make a great Progress, can only be meant of the Dispensation of the *Messiah*: Those eminent ones in particular, of the Sower, and of the Vineyard, in the last of which, those who were first called were offended that those called afterwards were made equal to them, can have no relation to the State of the Blessed, in which there are no Jealousies nor Complaints; but was plainly verified in the *Jews*, who could not bear the equality into which the Gentiles were brought in the Dispensation of the Gospel: So that the first and most common acceptation of *the Kingdom of God*, when our Saviour delivered this Prayer, was the Dispensation of the *Messiah*. It was called the Kingdom of God, because tho' in it God did not intend to set up an outward and visible Kingdom, governed by Princes named by God, and by a Policy authorized by him, as he had done in the Mosaick Dispensation; yet God was to reign internally in Mens Minds, changing their Natures, subduing their Passions and Affections, and bringing every thought to the Obedience of the Gospel, by the firm Belief of the great Truths of the Christian Religion; of which we being persuaded, and we being rooted and grounded in this Faith, the whole Frame of our Minds, our Thoughts, and our Purposes, and Designs, are so changed, that we are
inter-

internally and truly the Disciples of Christ, and have him in a Mystical manner dwelling in us, and Ruling and Governing us in all Things. The former Petition related to the Impressions of God, which we pray may fill us with a holy Reverence and Dread; in this we pray that the Doctrine of the Gospel may be so received by us, into our Hearts and Thoughts, that we may feel we are inwardly subdued to it, and are governed by it, as becomes true and sincere Christians; so that it may not only lie in our Understandings, in a general persuasion about the Truth of it, but that we may feel it has an internal Authority within us, subjecting us entirely to it. We ought not to pray for this only to our Selves, but that the Gospel of the Kingdom may be further spread into those Nations that do yet sit in Darkness, as we our selves once did; and that where it is received, it may more effectually break the Kingdom of Satan, and may appear in its true and beautiful Characters, not only in Word and an outward Profession, that so those who are called Christians, may become Christians indeed; and that the Churches of God may be purged from all Error both in Doctrine and Worship, so that the efficacy of this Religion may appear in changing the Tempers and Dispositions of those who profess it, more particularly that a Spirit of Love and Charity, and of mutual Forbearance, by which Christ has declared that all Men may know his Disciples, may flourish, and reunite Christians again into one Body; and that if we understand those Places aright that Christ shall Reign a *Thousand Years* on Earth, in the publick and visible Triumph of his Religion, so that his Saints, or the true Christians shall govern the World, we pray that this time may quickly come.

By the *Kingdom of Heaven*, the State of the Blessed is in some Places of the Gospel certainly to be understood; and in that Sense we pray in saying,
Thy

Thy Kingdom come, for the final conclusion of the mad Scenes that are acted on the Stage of a defiled World; that so a New Heaven and a New Earth may quickly come, wherein dwelleth Righteousness; and that God would quickly accomplish the Number of his Elect, and so bring on the Redemption and Restoration of all Things.

But tho' it is lawful for us to wish for this, and to say, *Even so Lord Jesus come quickly*; yet since the Counsels of God are secret, so that it is not fit for us to know Times and Seasons which the Father has kept in his own Power, we in saying these words, *Thy Kingdom come*, do pray to be dissolved, and to be with Christ, which is far the better State: For tho' we ought to resign our Selves up to the holy Will of God as to living or dying, reckoning that *whether we live or die, we are his*, and so ought to be at his disposal; yet we may lawfully look for, and hast to the coming of the Day of the Lord, and groan earnestly, knowing that when we are absent from the Body, we are present with the Lord, that so we may be admitted to that high Degree of Glory that shall then be revealed. We ought further, in offering up this Petition, pray that God may make us Instruments in advancing the Christian Religion, and in promoting his Kingdom here on Earth, both by our Example, and by such Labours of Love, as he calls us to and fits us for, that so we may with boldness say, *Behold us and the Children that thou hast given us.*

Quest.

Quest. **W**HAT is the *Second* Petition in the Lord's Prayer?

Ans. **Thy Kingdom come.**

Quest. What do you mean by the Kingdom of God?

Ans. That Expression is used in Scripture in two Senses: The first, which is most generally used, is the Dispensation of the *Messias*: The second, and less commonly used, is the State of the Blessed in Heaven.

Quest. Why is the Dispensation of the *Messias*, called the Kingdom of Heaven?

Ans. Because by it God rules, not visibly in an outward Kingdom, but inwardly in the Hearts and Thoughts of Men.

Matt. III. 2, 4. Matt. XVII. 10. Matt. VII. Repent for the Kingdom of God is at hand.

Matt. V. 19. Some are said to be the least in the Kingdom of Heaven, others great in the Kingdom of Heaven.

Matt. XII. 28. But if I cast out Devils by the Finger of God, then the Kingdom of God is come unto you.

Matt. XIII. 31, 33. The Kingdom of Heaven is like a Grain of Mustard Seed: And like unto Leaven.

Luk. XVII. 20. And when he was demanded of the Pharisees when the Kingdom should come, he answered them, and said, The Kingdom of God cometh not with Observation.

Rom. XIV. 17. The Kingdom of God is not Meat and Drink, but Righteousness, and Peace, and Joy in the Holy Ghost.

1 Cor. IV. 20. For the Kingdom of God is not in Word, but in Power.

Quest. Why is the Place and State of the Blessed called the Kingdom of God?

Ans. Because in it God rules visibly: All his Enemies being made subject to him, and all the Saints reigning there as Kings with him.

Quest.

Quest. What is meant by this Petition In the first Sense of the Words with relation to our Selves?

Answ. We pray that we may become sincere Christians; and that the Power of this Religion may govern us inwardly, subduing our Affections and Passions, bringing our very Thoughts into the Obedience of the Gospel.

Quest. What do we pray for in the second Sense of the Words, with relation to our Selves?

Answ. We pray that when we have finished the Work for which God sent us into the World, that he will receive us into his Kingdom and Glory: We having a desire to be with Christ, which is by far the better State.

Matt. XIII. 43. *Then shall the Righteous shine forth as the Sun, in the Kingdom of their Father.*

Matt. XXV. 34. *Then shall the King say unto them of his right Hand, Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World.*

Quest. What do we pray for in this Petition, with relation to others, in the first Sense of the Words?

Answ. We pray that this Gospel of the Kingdom may be spread thro' the World, and that all the Kingdoms of the World may receive this Faith, and may become the Kingdom of God and of Christ.

Rev. XI. 15. *And the Seventh Angel sounded, and there were great Voices in Heaven, saying, The Kingdoms of this World, are become the Kingdoms of our Lord and of his Christ, and he shall Reign for ever and ever.*

Quest. Have we any reason to believe that this general Conversion of the World to become truly Christians, will ever come to pass?

Answ.

IV.

the
our

cere
gion
ions
the

ense

the
that
ory:
far

shine

unto
ther,
nda-

tion,
f the

ing-
that
this
and

ded,
King-
our
ever

this
truly

An.
An.
An.

Par

A

that

Ear

visib

Q

sona

A

wher

and

Hea

cere

Chr

Aut

R

part

Dea

God

sand

Q

on

the

A

the

of t

ven

onfi

Q

to y

A

Inst

Kin

ny

in l

P

ing

bett

2

be

Answ. There seem to be Promises made that the *Messias* shall have all the Ends of the Earth for a Possession, and that he shall Reign visibly here on Earth a *Thousand Years*.

Quest. Is this meant of his coming down Personally to Reign upon this Earth?

Answ. There is no reason to think that; but when his Gospel shall be universally received, and that the Power of it shall reach to Mens Hearts and Thoughts, making them to be sincerely that which they profess outwardly, then Christ Reigns visibly where his Gospel has such Authority.

Rev. XX. 6. *Blessed and holy is he that hath part in the first Resurrection, on such the second Death hath no Power; but they shall be Priests of God and of Christ, and shall Reign with him a Thousand Years.*

Quest. What do you pray for in this Petition with relation to others, in the second Sense of the Words?

Answ. I pray that God may quickly gather in the whole Number of his Elect, that so the Day of the Lord, in which we shall have a New Heaven, and a New Earth wherein dwelleth Righteousness may come.

Quest. What further do you pray with relation to your self in this Petition?

Answ. I pray that God may make me an Instrument in my Station for promoting his Kingdom and Glory here, and for bringing many to partake of the Inheritance of the Saints in Light.

Phil. I. 23. *I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better.*

2 Cor. V. 2, 8. *We groan earnestly, desiring to be clothed with our House which is from Heaven, and*

willing rather to be absent from the Body, and present with the Lord.

2 Pet. III. 12, 13. Looking for and hasting unto the coming of the Day of God, wherein the Heavens being on Fire shall be dissolved, and the Elements shall melt with fervent heat. Nevertheless we according to his Promise look for New Heavens and a New Earth, wherein dwelleth Righteousness.

THE

T

This
Two
deep
we
tain
mit
to c
well
to u

T
the
to r
tate
late
Stat
in, a
may
the
this
that
it w
this

W
both
View
their
and
Hum
ner
in th
Com
and
ough
our f
ons
mort

TH E *Third* Petition in the Lord's Prayer is, *Thy Will be done in Earth, as it is in Heaven.* This will be the certain effect of our obtaining the Two former Petitions; for if we have true and deep Impressions of Religion formed in us, and if we become sincere Christians, then we will certainly find our Wills brought into such a Conformity with the Will of God, that we shall delight to do his Will, in obeying all his Commands, as well as submit to it in every thing that he does to us.

To do his Will in the first and active Sense of the Petition, is to apply our Selves first to know it, to read the Scriptures diligently, and to meditate carefully on all these parts of them that relate to our Practice; and to consider our Duty, Station, and Circumstances, the Relations we are in, and the Obligations we lie under, that so we may clearly see *what is the good, the acceptable, and the perfect Will of God.* Whatsoever we learn in this matter, we ought to lay it up in our Minds, that so the Law of God may be in our Hearts, as it were written or graven on them; and that by this means we may know our Duty.

We ought in the next Place to possess our Selves both by our Observation and Meditation, with a full View of the Excellency of all those Laws, and of their being well suited both to our own Faculties, and to the common Interests of Mankind, and of Humane Society: That so we may come in our inner Man, that is, in our rational Powers, to delight in the Law of God, and to consent to this, that the Commandments of God are Holy, Just, and Good; and from these Principles thus established in us, we ought to make it the Study of our Lives to break our selves to our own Wills, our Appetites, Passions or Humours; this is to deny our Selves, to be mortified, to be crucified, and to put off the old Man.

If our Natures are once brought to an internal Purity, every Sin will be as a Breach and Wound made on a very tender Part, which will become extream sensible to us; and Obedience to the Laws of God, will become easie and pleasant to us; it will become the Care and Study of our whole Lives, to keep all God's Commandments always; we will be daily watching over our Selves, examining every thing that we either say or do, that so all our designs may be to keep his Statutes. Failings and Slips, Errors and Sins, may often surprize and prevail over us, yet we will humble our selves under the Sense of them, and be awakened and quickned by them, to more Care and Diligence for the future.

This Second and Passive Sense of the Petition is, that we may always acquiesce in the Providence of God, and submit to every thing that comes to us from him, saying with our Saviour, even in our bitterest Agonies, *Not my Will, but thy Will be done.* Thus we must take up our Cross, and carry it after Christ, whithersoever he calls us: Knowing that God is not only the Sovereign Lord of us all, but is infinitely Wise, Just, and Good in every thing that he does, either to us, or to others about us. The firm Belief of Providence will readily carry us into this state of humble Resignation and Submission.

This is what is comprehended in this Petition with relation to our Selves; and by the extent of our Charitable Intercessions for others, we do also Pray that all who call on the Name of God, and profess themselves to be Christians, may walk worthy of their Vocation and Profession, by a Life suitable to the Rules contained in the Gospel, and according to the Pattern set them by the blessed Author of it; that they may humbly and willingly submit themselves to the Will of God in all Things, not murmuring against any of his Dispensations,
but

but bearing any cross that is laid on them, not only with Patience, but even with Joy, since they are thereby made conformable to Christ; knowing that if they suffer with him, they shall be also glorified with him.

The Addition to this Petition, *in Earth, as it is in Heaven*, gives us the Pattern that we ought to imitate, remembring what was said on the Words, *to love our Neighbours as our Selves*, that they do not import an absolute equality, but a real imitation of some Standard proposed to us. We know the Angels are said to *hearken to the Voice of God's Word*, and to be ready to flie every where to do his Will, and to execute all his commands; so we ought to obey the Laws of God with alacrity and zeal, and not as Slaves, performing a Task imposed on them, that is uneasy and unacceptable to them: All the Blessed above do ever adore God, and rejoice in every Thing that he does, blessing his Name continually: So we in Imitation of those glorious Companies, pray that we, and all others, may both do and suffer the holy Will of God in all Things, with willing and ready Minds, imitating in this those above, among whom we hope to dwell continually, and to be ever praising God.

Quest. **W**HAT is the Third Petition in the Lord's Prayer?

Ans. **Thy Will be done in Earth as it is in Heaven.**

Quest. What do you mean by the Will of God?

Ans. All his Laws and Commandments in which he declares his Will to us, and all the Dispensations of his Providence by which his Will and Pleasure appears to us.

Quest. What do you mean by praying, *Thy Will be done?*

Ans. I pray that I and all others may ever do the Will of our Heavenly Father, and keep all his Commandments always: I do also pray that all the purposes of God's Holy Will may be accomplished, and that I and all others may ever resign our Selves to his Will, and cheerfully submit to it.

Matt. VII. 21. Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven: but he that doth the Will of my Father which is in Heaven.

Psal. XL. 8. I delight to do thy Will, O my God, yea thy Law is within my Heart.

Joh. VI. 38. For I came down from Heaven, not to do my Will, but the Will of him that sent me.

Matt. XVI. 24. Then said Jesus unto his Disciples, If any Man will come after me, let him deny himself, and take up his Cross and follow me.

Matt. XI. 25, 26. I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes: Even so, Father, for so it seemeth good in thy sight.

Rom. XII. 2. And be not conformed to this World, but be ye transformed by the renewing of your Mind, that ye may prove what is that good, and acceptable, and perfect Will of God,

Matt.

Matt. XXVI. 39. *And he went a little further, and fell on his Face and prayed, saying, O my Father, if it be possible, let this Cup pass from me : nevertheless, not as I will, but as thou wilt.*

Quest. What do you mean by these Words, *in Earth as it is in Heaven?*

Answ. I do mean and pray, that we here on Earth may in this imitate the Blessed Angels and the Saints in Light, ever hearkening to his Word, and fulfilling his Will.

Psal. CIII. 20, 21. *Bless the Lord, ye his Angels, that excel in Strength, that do his Commandments, hearkening unto the Voice of his Word. Bless the Lord all ye his Hosts, ye Ministers of his that do his pleasure.*

Rev. XV. 3, 4. *And they sing the Song of Moses the Servant of God, saying, Great and Marvellous are thy Works, Lord God Almighty, just and true are thy Ways thou King of Saints. Who shall not fear thee, O Lord, and glorifie thy Name? for thou only art holy, for all Nations shall come and worship before thee, for thy Judgments are made manifest.*

Quest. But can we do this here on Earth, as those Blessed Spirits now made perfect do in Heaven?

Answ. No: But by *as* in Heaven, is not meant an Equality, but an Imitation of them.

Quest. Can we do the Will of God in Imitation of them?

Answ. We can sincerely endeavour it, and set about it seriously; and be truly humbled under the Sense of all our defects, correcting what we find to be amiss in us, and making a daily Progress in a Course of holy Obedience.

Quest. How can we know what is the Will of God?

Answ. In the Scriptures we find the general Rules of Life in plain Words, which we may easily apply in all the Circumstances of our Lives; and by the Events that happen to us, we see what is

the Will of God in his Government of us, and of the World.

Quest. But what if we mistake the Will of God in any thing?

Ans. It is not likely that we shall mistake it, if we sincerely desire to know it, resolving to follow it; and if we should mistake it, God who knows the sincerity of our Hearts, will either accept of that, and forgive our mistakes, or he will by his Providence order matters so that we shall see our Errors, and be recovered out of them.

Joh. VII. 17. *If any Man will do his Will, he shall know of the Doctrine whether it be of God, or whether I speak of my self.*

Quest. If we must pray, *thy Will be done*, why do we pray for, or against any thing that may happen to us in the World; and not keep our selves to this comprehensive Act of an entire resignation to the Will of God?

Ans. When God's Will is declared, we must then acquiesce in it; but till it is declared, we may, as our Saviour did, pray, *Let this Cup pass from me, nevertheless not my Will, but thy Will be done.*

WE come next to the *Fourth* Petition, in which we pray for the Necessities of Life. Bread being the Food that is necessary for the Preservation of Life, all the convenient Food, or proper supplies of Life, are prayed for in this Petition. Our Bodies being a part of our Being, but the meaner Part, it was fit to order a Petition for them, but to bring it in after that which related to the Purity of our Souls. What good things soever we enjoy in this World, is an effect of the good Providence of God blessing our own Endeavours, or the Endeavours of those from whom we derive them; the preserving them to us from the Accidents that are common in the World, by which Riches take to themselves as it were Wings, and flie away, of which every Man has occasion in his own Observation to see many Instances, is a continued renewing of the first gift that conveyed these Blessings to us. Our having a good Measure of Health, that gives us a Capacity to use and rejoice in the Portion which God has assigned us, is likewise the gift of God; and a Heart to employ our abundance well, giving liberally to those who want, is also the gift of God; so in all these respects, tho' we may think we are possessed of Food enough for many Years, yet there is abundant reason for our using this Petition.

But by praying to God for our *daily Bread*, we must not think we are excused from labouring for it; this being necessary for us, and a part of that entail of Misery that the Sin of *Adam* has derived down to us. Those who are not born to Plenty, ought to labour in some honest Calling, that so in the Sweat of their Brow they may earn their Bread. Those who are already possessed of a full Plenty, and are thereby excused from the drudgery of hard Labour, yet ought not to look
on

on themselves as excused from all sort of Labour, and so abandon themselves to sloth and idleness; they ought to consider what are the proper Labours suitable to their Education, Station and Circumstances. The Labour of the Mind is the Exercise some are called to, by which they may serve the common Interests of Mankind; and as some of these Labours serve the best and chief of Mens Interests, so others are to be employed in the Labours of Love, in maintaining the Order and the Justice, as well as the Charities that are necessary.

The managing a great Fortune, and the prudent Ordering a great Family, and the Offices of Friendship, are also a Labour, tho' of the easiest and most generous sort. In all these every Man ought to employ himself, considering well what he seems to be capable of, and for which he seems to be made and sent into the World.

We may expect that this Prayer shall be heard, when we join to it diligent Labour, and a good Conscience in all we do; without which we have no claim to the Providence of God: For a Thief or a Robber may as well pray to God for success in his wicked course of Life, as a Man who goes into dishonest Methods in his Calling. He, and he only, that walks before God in all good Conscience, may with humble confidence put up this Petition to God, in which he prays for a Blessing on all he sets about. By the wording this Petition, we see a Man has no right to pray for superfluities, it is our daily Bread we are to pray for; that is, what is necessary for us. If God throws upon us a much larger share, we ought then to see what are the proper Uses of it, and what seem to be the Ends of Providence in bestowing it on us, that so we may apply it accordingly.

Some have thought that *daily Bread* may have relation to the holy Sacrament, and the peculiar Com-

Part
Com
thou
men
rea
this
ject
that
ofte
that
Peti
app
trul
but
dili
ful
Lor
mo
Day
Dep
lett
rity
abl
and
and
Car
out
sta
cau
ren
ven
but
No
we
pu
Pr
Ex
Pr
wh

Composition of the Word in the *Greek*, has been thought to favour this conceit. But as the Sacrament was not then Instituted, there seems to be no reason to think that this should be pointed to in this Place; for since God has given us Bodies subject to so many Necessities and Accidents, and that all Labour, the best laid out and managed, does often miscarry without his Blessing, it was very fit that we should learn by our daily offering up this Petition, to depend upon God's Blessing, and to apply our selves constantly to him for it; neither trusting to our Plenty, our Skill, or our Industry; but mixing our dependance upon God, with our diligence in our Employments; being *not slothful in Business, but fervent in Spirit, serving the Lord*. We pray for this only for this Day, or more plainly as *St. Luke* has it, *Give us Day by Day our daily Bread*: This imports a continual Dependance on God for present supplies, not letting our Thoughts run out too far into futurity: For tho' it is not only lawful, but reasonable, and in some sort necessary, in our Youth and Strength, to lay up for the Decays of Age, and to provide for such as God puts under our Care; yet we ought not to let our Minds run out into anxieties about that which is at a Distance from us; nor mistrust Providence, because we have no visible Prospect of what is remote from us: And we ought not to trust even to such Abundance as we may have in View, but to remember how soon God may blast it all: Nor are we to be cast down, or despond, when we see no Stores laid up, but in both Cases to put up this Prayer, trusting wholly and only to Providence. Those who are reduced even to the Extremities of Misery, ought still to put up this Prayer, for God gives them their daily Bread, when he stirs up those that abound in Wealth

to take care of the Necessities of others; and what they give for their relief by some good inward Motions, is given by God. This Petition ought not to be confined to our own Condition, but ought to be extended to the Necessities of all others; chiefly for those of the Household of Faith, and in particular for such as desire the Assistance of our interceding for them.

Quest.

Quest. **W**HAT is the *Fourth* Petition in the Lord's Prayer?

Answ. Give us this Day our daily Bread.

Quest. What is the Importance of this Petition?

Answ. After we are taught to pray for the Beginnings and the Progress of Religion in our Souls, we are taught in the next Place to pray for what is necessary towards the Support of our Bodies in the present State in which God has put us.

Quest. What do you mean by Bread?

Answ. I mean the whole Support of Life: Bread being absolutely necessary for preserving Life, stands for every thing that is necessary and our convenient Food.

Gen. XVIII. 5, 8. *I will fetch a Morsel of Bread, and comfort ye your Hearts. And he took Butter and Milk, and the Calf which he had dressed, and set it before them, and stood by them under the Tree, and they did eat.*

Gen. XLIII. 25, 31. *They heard that they should eat Bread there. And he (Joseph) said, set on Bread.*

Luk. XIV. 1. *He went into the House of one of the chief Pharisees to eat Bread on the Sabbath-Day.*

Quest. What do you mean by daily Bread?

Answ. I mean Day by Day, that is a continuance of daily Supplies.

Quest. But may not this Bread relate to the Holy Sacrament?

Answ. I think not: Because the Sacrament was not then Instituted, and this is a Prayer for the Necessities that do every Day call upon us.

Quest. What do you mean by the Word, *give us*, do you expect to be fed from Heaven, or from the Clouds?

Answ. Not at all: For I know I must Labour honestly by the Sweat of my Face to earn my Bread.

Gen. III. 19. *In the Sweat of thy Face shalt thou eat Bread, till thou return unto the Ground.*

Quest

Quest. Why do you then pray to God to give it you, since you must labour to procure it to your self?

Answ. The continuance of my Health that makes me fit to labour, and a Heart to employ what I have to good uses, are from God, without which nothing could succeed well with me; and in these respects, every thing I have comes from God.

Deut. VIII. 3. *Man doth not live by Bread only, but by every Word that proceedeth out of the Mouth of the Lord doth Man live.*

Quest. But when you have abundance in store laid up for you, do you pray to God to give it you?

Answ. Yes certainly: Because the continuance of all my Blessings comes to me every Day from God.

Prov. XXX. 8, 9. *Remove far from me Vanity and Lies: give me neither Poverty nor Riches, feed me with Food convenient for me, least I be full and deny thee, and say, who is the Lord? or least I be poor and steal, and take the Name of my God in vain.*

Eccles. V. 19. *Every Man also to whom God hath given Riches and Wealth, and hath given him Power to eat thereof, and to take his Portion, and to rejoice in his Labour, this is the Gift of God.*

1 Chron. XXIX. 13, 14. *Now therefore, our God, we thank thee, and praise thy glorious Name. But who am I, and what is my People, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee.*

Quest. But how does God give the daily Bread to those who are in the extremity of Want?

Answ. By moving Charitable People to take care of them and to supply them; and what is so given, God gives.

Quest. Does not this Prayer restrain us from thinking of any supply beyond what we need every Day?

Answ.

Ans. Not at all: For we may and ought to provide for the time to come, and for our Families; but yet we ought to live in an entire dependence on God with relation to the time to come, and to be content with such things as we have, being neither anxious, nor lifted up or cast down on any such account.

Quest. What do you pray for with relation to others, when you say give us, that is not to your self alone?

Ans. I pray for good Seasons, and Plenty in the Nation where I am, and indeed for all Mankind, and that all those who Labour honestly, and keep a good Conscience in it, may be eminently blessed of God.

1 Tim. VI. 6, 7, 8. *Godliness with Contentment is great Gain. For we brought nothing into this World, and it is certain we can carry nothing out. And having Food and Raiment, let us be therewith content.*

Rom. XII. 11. *Not slothful in Business, fervent in Spirit, serving the Lord.*

2 Thess. III. 8, 10, 12. *Neither did we eat any Man's Bread for nought, but wrought with Labour and Travel Night and Day, that we may not be chargeable to any of you. But even when we were with you, this we commanded you, that if any would not Work, neither should he Eat. Now them that are such, we command and exhort by the Lord Jesus Christ, that with quietness they work and eat their own Bread.*

WE are now come to the Two last Petitions that relate to our corrupted State by reason of our past Sins, and of that Depravation that hangs about our Nature, which is wrought on by many outward Objects, that do often prevail, and are yielded to by us.

The First of these relates to our past Sins ; for which we ought daily to pray for pardon. There has been much said on this Head formerly, both when the Name *JESUS*, and when that Article of the Creed, *The Forgiveness of Sins*, were explained, which needs not be repeated here. Whensoever we pray to God, we ought to reflect first on any Sins we have committed since the last Time we prayed ; we ought to consider these with all the Aggravations that belong to them, and with every Circumstance relating to them, that may possess us with Horror and with Shame for them ; that so we may perceive that we blush and are confounded when we think of them, as we lift up our Eyes to Heaven.

We ought likewise to carry in our Thoughts, when we pray, a view of all the Sins, especially the more Enormous ones of our whole Life ; even tho' we find we have really forsaken them, so that we have reason from the Terms of the Gospel Covenant, to conclude that they are forgiven us : Yet for keeping up a deep Humility, with low Thoughts of our Selves, and a great Sense of the goodness of God, with the Necessity of our depending on God, and our fear of Relapsing, the frequent going over them in our secret Mournings, will be found to be an Exercise of great Use and Advantage to us ; but as for those Sins that we may have more lately fallen into, certainly we ought to reflect more deeply on them, with all the Effects that they either have had, or might have had ; that so we may be possessed with a deep

Sor-

Sorrow for them, and with firm Resolutions to avoid all the Occasions and Tentations that may carry us to them for the Time to come. Upon this we may humbly and with holy Confidence beg Pardon of God for them, according to the Tenour of the Gospel Covenant, upon our sincere Repentance. Christ, who bore our Sins, and was made Sin, that is, a Sin-offering for us, and is now before God interceding for us, being our Propitiation, and having given his Life a Ransome for us, that is, for our Redemption.

This Prayer we ought to put up daily for all the Sins that we commit, in which, besides those that we remember and confess, we ought to join a general Repentance for all our secret Faults and our unknown Sins; upon which such as we do not apprehend to be Sins, are certainly forgiven. Our Saviour has added a Limitation to this, as we forgive those that *Trespass against us*, or as the Word is, *those that are indebted to us*. By this we must not understand, such Debts as are owing us, as if we must forgive all Debts that are owing us, before we can expect to have our Sins forgiven us; for by Debts we must only understand such Injuries upon which a just Reparation is owing us, and so are really Debts; but to pursue the literal Signification of the Word Debt, certainly if any Person that owed us a Debt, is by accidents which they could not foresee or hinder, put out of a Capacity to pay us, in that case we ought first to forbear, and if they are utterly disabled by no fault of their own, to forgive: But in the other Sense of Debts, for Injuries, we are not hereby limited from demanding Justice of the Magistrate, even in the severest manner, as in the Prosecution of Blood; only we must not do it with the Spirit or Desire of Revenge. All that we are obliged to by the Doctrine of Christ is, not to hate an Enemy, but to pray for him, and to pity him, tho' he should be one of the worst sort; to be apt to exte-

nuate, to connive at, and bear with smaller Faults, taking little or no notice of them, making just Allowances for the Carelessness, the Forgetfulness, and the Weakness of Peoples Tempers, and not aggravating Faults beyond their true value, bearing them with an equal and calm Mind. We ought to consider the Providence of God, at the same Time that we see and feel the Wickedness of Men, and *not render Evil for Evil, nor Railing for Railing*: We ought also to consider our own unworthiness before God, and the Offences we are guilty of towards him, from whom we have received so much, and so maintain in us a Spirit and Disposition to a Reconciliation with our bitterest Enemies, when they apply to us for it; and if fit Circumstances offer themselves, in which we may prevent their applications, without any just imputation on us, as betraying our Innocence or our Rights, then we ought to be ready (as God prevents us with the offer of his Mercy, while we were yet Enemies, sending his Son to die for us) to overcome Evil with Good. He that feels such a Temper within himself, may with all Confidence put up this Petition; for he has the Answer of it in his own Breast; as he that has it not, chiefly he that hardens himself against it is self condemned; for he barrs his own way to pardon. And it is a Remark that cannot be too much reflected on, to shew the Importance of this matter, that Christ makes no Comment on any part of the Prayer when he has ended it, but on this only, on which he turns the Expressions doubly, to make us apprehend it the better, and reflect the more on it.

Quest.

Quest. **W**HAT is the *Fifth* Petition of the Lord's Prayer?

Answ. Forgive us our **Trespases**, as we forgive them that **Trespas**s against us.

Quest. How is this varied in the Gospel?

Answ. In *St. Matthew* it is thus expressed, *Forgive us our Debts, as we also forgive our Debtors.* In *St. Luke* it is thus: *And forgive us our Sins, for we also forgive every one that is indebted to us.*

Quest. How came those Words to be altered among us?

Answ. It is plain the Sense is the same; what is called *Debt* in one Gospel, is *Sin* in another: So by *Debt* is only meant *Guilt* upon an Offence, and a liableness to punishment; therefore the Debts we forgive others must be understood in the same Sense, and not of a general forgiving all Debts that are owing us. This would sound oddly, and could not be well apprehended, without an Explanation; therefore it was thought that in the common Use of this Prayer, the Words should be plain and simple, so that there should be no mistaking about them.

Matt. VI. 14, 15. *For if ye forgive Men their Trespases, your Heavenly Father will also forgive you. But if ye forgive not Men their Trespases, neither will your Father forgive your Trespases.*

Matt. XVIII. 32, 33, 34, 35. *Then his Lord said unto him, O thou wicked Servant, I forgave thee all that Debt because thou desiredst me; should not thou have had compassion on thy Fellow-Servant, even as I had pity on thee? And his Lord was Wroth, and delivered him to the Tormentors, till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases.*

Quest. What do you mean by, *Forgive us our Trespases?*

Answ. I pray that God for Christ's sake will not deal with me as I have deserved, and not punish me for my Sins, but be reconciled to me in his dear Son.

Quest. Is such a general Petition sufficient to obtain your Pardon?

Answ. No: I must confess all the Sins I have done that I can call to Mind, chiefly those lately committed. I must with Shame and Sorrow reflect on the Guilt of them; and I must likewise pray for the Pardon of all my secret and unknown Sins, and must often look thro' my whole Life, and see how defiled it has been, that I may be sensible of all the Ill I have done, and may be taught by that to walk humbly with my God.

Quest. Are you sure your Sins will be forgiven you upon your asking Pardon?

Answ. Yes certainly: If I do truly repent of them and forsake them; for God has promised it, and Christ has paid a Ransome for me.

2 Cor. V. 2. *For he made him who knew no Sin, to be Sin for us, that we might be the Righteousness of God in him.*

Eph. I. 7. *In whom we have Redemption thro' his Blood, the Forgiveness of Sins according to the riches of his Grace.*

Heb. IV. 16. *Let us therefore come boldly unto the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

Heb. VIII. 12. *I will be merciful to their Unrighteousness, and their Sins and their Iniquities will I remember no more.*

Heb. IX. 28. *Christ was once offered to bear the Sins of many.*

Heb. X. 12. *This Man after he had offered one Sacrifice for Sins for ever sat down at the Right Hand of God.*

1 Joh. II. 2. He is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.

Quest. What do you mean by your forgiving those that Trespass against you?

Answ. I mean, that I do in my Heart forgive all Injuries done to me, that I pray for my worst Enemies, and that I am ready to be reconciled to them, tho' they have offended me never so often, yet if they turn again and repent, I do forgive them.

Quest. Do you think you are bound to forgive all your Debtors?

Answ. Yes, in the same Sense that my Sins are Debts to God, that is, they make me liable to just Punishment. I am not to exact Debts with cruelty, when my Debtors are by the Hand of God disabled to pay me, tho' Debts here stand for Injuries.

Quest. But may you not prosecute a Man for an Injury done you, or are you bound to forgive it?

Answ. I ought to bear with and forgive lesser Injuries; but it may be often necessary, for the Order and Justice of the World, to prosecute Injuries, Blood in particular; but it must not be done out of a Spirit of Revenge, or in a manner that has no Compassion: For Mercy ought to be mixed with the severest Justice.

Quest. Is your pardoning the small Offences done you, a sure Sign that God will forgive all your Sins?

Answ. Yes: If it is done with a Christian Spirit, humbled under the Sense of my own Sins, and in Obedience to the Laws of Christ.

Matt. V. 23, 24. If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee. Leave there thy Gift before the

Altar, and go thy way, first be reconciled to thy Brother, and then come and offer thy Gift.

Col. III. 13. Forbearing one another, and forgiving one another, if any Man have a Quarrel against any, even as Christ forgave you, so also do ye.

Rom. XII. 21. Be not overcome of Evil, but overcome Evil with Good.

THE

T
The
Sin
for
ed
red
Bra
Pra
aga
tim
Sin
be
den
inw
the
gin
oth
Sin
I
der
Th
Go
pra
Stil
mee
pra
Ha
be
said
Mo
Hea
ay
Fat
spin
ing
bec

THE last Petition of the Lord's Prayer is, the Second that relates to our lapsed State: The former of the Two, looked backward to past Sins, for which Pardon was prayed; but this looks forward to the future part of Life, and it is branched in Two which either may be understood as a redoubled Petition for the same thing; or the Two Branches may be thus distinguished, the one is a Prayer against all approaches to Sin, and the other against the being left to continue in Sin, if any time we are overtaken in it, to be preserved from Sin, or to be rescued out of Sin: The first may be considered as a Prayer for a guard of Providence to prevent Tentations, and the other as an inward Strength rescuing us out of the Snares of the Devil. For by the *Evil*, so it is in the Original, some understand the *evil One*, the Devil; others, inward Suggestions and Inclinations to Sin.

HE In all these Senses it may be proper to consider this Petition in the most comprehensive view. The first Word may seem to import as if sometimes God led us into Tentations, which therefore is here prayed against; but it is ordinary in the Scripture Stile to call the Permissions of Providence, the immediate Directions of Providence. So *David* prays often to God, not to deliver him into the Hand, or the Will of his Enemies, which can only be meant of a Permission of Providence. God is said to have sent forth a Lying Spirit into the Mouth of *Jehoram's* Prophets, to harden the Heart of *Pharaoh*, and to give the Prophet *Isaiah* a Commission to make the Hearts of the People Fat and Heavy; which was executed in the Conspiracy of the false Prophets; in *Pharaoh's* hardening his own Heart; and in the Peoples Hearts becoming Fat and Heavy. Thus, to be led into

Tentation, imports no more than to be left of God so as to enter into Tentation.

There lie about Men of all Ages, of all Dispositions and Professions, many Tentations suited to the various Circumstances of their Lives, that are as Baits and Snares in their way; Objects are often fatally in their way; an unhappy conjuncture brings things strangely together, and these lie different ways, some to unlawful Pleasures, others to forbidden Gain: Some to Revenge, others to Ambition; many to Sloth and an idle wast of Time, and not a few to Infidelity and Impiety.

These are apt to break in upon us by our Senses that stand open to receive them; they are offered by other ill Instruments, who study to bring us into the same ill State, into which they themselves are unhappily plunged; at first, the Tentation goes but to a little tast of Sin, and may flatter us with the hope of Secrecy, and of a Retreat when we please. These Baits lie round us in the whole course of our Lives; but if there were no more in the Case but outward Tentations, we might easily hope to overcome them all, if what our Saviour said of himself could be applied to us, *The Prince of this World cometh, but findeth nothing in me*; but the greatest Danger of all lies in this, that there is an unhappy bias in our Natures, and a crookedness in our Tempers, that makes us not only too easie to receive and entertain those Tentations, but even to invite them, and go in search of them; and when we are engaged in a Course of Sin, there is like an Enchantment about us, that we cannot easily break thro' it, or disengage our selves: On the contrary, one Sin draws on another, and fixes us still deeper in the Snares of the Devil, who has secret ways undiscerned by us, of infusing this Poison into us.

This

t IV.
f God
Dis-
uited
that
bjects
appy
ther,
law-
Some
Sloth
Infi-
Sen-
y are
y to
they
, the
and
nd of
ound
there
enta-
them
d be
meth,
Dan-
appy
our
to re-
even
when
like
easily
the
es us
as se-
Poi-
This

Part IV.

Concerning Prayer.

281

This being the true State of the Matter, what need have we in our Saviour's Words, to *Watch and Pray that we enter not into Tentation*; since how forward soever that our *Minds* may be at some times, we know our *Flesh is weak*, that is, our bodily Nature will soon yield to Tentation.

By God's not leading us into it, we pray that an outward Providence may compass us and preserve us from those Tentations that otherwise would be too strong for us, and prevail over us. We pray further, that we may be inwardly fortified, to resist all those Tentations to which God may think fit to expose us for the Trial of our Faith and Patience, that they may not prevail over us to lead us into any Sin; but that with the Tentation we may find a *Way to escape*: So that we shall not be *tempted above our Measure*, or strength to bear and resist it; and that the Principles of Religion and Virtue may be rather fortified than shaken by those Tentations; and that if at any time we are in danger of Falling into Sin, we may be by the Power of God rescued out of it.

The Petition may be carried yet further, that if at any time we are overcome by Tentation, that we may be quickly delivered out of that ill State, as a Brand pluckt out of the Fire, and not be left to continue in it. This may also relate to those secret Suggestions to any Sin, either to an ill Course of Life, or Infidelity and Impiety raised in us, by the unseen Motions of an evil Spirit from which we pray to be freed: nor ought we to pray for this only to our Selves, but as it is one of the Duties arising out of the Communion of Saints, we ought to pray for all who are under Tentations to Sin that are known to us, or that desire the Assistance of our Prayers,

ers, and for the whole Body of Christians, chiefly for that Church and Nation to which we belong, that they may be kept pure and holy, and be delivered out of Tentations, or be strengthened so as to overcome them; and that God may quickly break the Kingdom and Power of Darkness, and bruise Satan under our Feet.

Quest.

Quest. **W**HAT is the last Petition of the Lord's Prayer?

Answ. And lead us not into Tentation; but deliver us from Evil.

Quest. What desirest thou of God in these Three last Petitions?

Answ. I pray unto God, that he will send us all Things that be needful both for our Souls and Bodies; and that he will be merciful unto us, and forgive us our Sins; and that it will please him to save and defend us in all Dangers ghostly and bodily; and that he will keep us from all Sin and Wickedness, and from our ghostly Enemy, and from everlasting Death. And this I trust he will do of his Mercy and Goodness, through our Lord Jesus Christ. And therefore I say Amen. So be it.

Quest. Does God lead any into Tentation?

Answ. Not directly: For no Man can say, *I am tempted of God*; but he for just and wise Reasons lets Men fall into Tentation, and according to the Stile of the Scriptures, God is said to do that which he only suffers to be done; for nothing falls out but by his Direction or Permission.

1 Jam. XIII. 14. Let no Man say, when he is tempted, *I am tempted of God*, for God cannot be tempted with Evil, neither tempteth he any Man. But every Man is tempted when he is drawn away of his own Lust and enticed.

1 Cor. X. 13. There hath no Temptation taken you but such as is common to Man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the Temptation also make a Way to escape, that ye may be able to bear it.

Pfal. XXVII. 12. Deliver me not over into the Will of my Enemies.

Pfal. LXXIV. 19. O deliver not the Soul of the Turtle Dove unto the Multitude of the Wicked, forget not the Congregation of the Poor for ever.

Ifai. VI. 10. Make the Hearts of this People Fat, and make their Ears Heavy, and shut their Eyes. So Joh. XII. 40. See this Matt. XIII. 14. For this Peoples Heart is waxed gross, and their Ears are dull of Hearing, and their Eyes have they closed. In the same manner, Act. XXVIII. 27.

Quest. What do you mean by being led into Tentation?

Answ. I mean the being left to my self when I am assaulted by Tentations: For I know how frail I am, and how little able I am of my self to resist or overcome them.

Matt. XXVI. 41. Watch and pray that ye enter not into Temptation, the Spirit indeed is willing, but the Flesh is weak.

Quest. What do you mean by Tentation?

Answ. I mean all Objects and Snares that draw me to Sin.

1 Tim. VI. 9. They that will be Rich, fall into Temptation and a Snare, and into many foolish and hurtful Lusts.

Quest. Are you not able to foresee, and to guard against these from your own Reason and Experience?

Answ. No: Many times they come on me un-awares, and assault me with such force, that they prevail over me.

Quest. But cannot you resolve against them?

Answ. I both can and will do it; but there is a Feebleness and a deceitfulness in my Temper, that I cannot trust to it, and therefore I must depend on God to preserve and strengthen me.

Quest. How does God deliver you from Tentations?

Answ. Either by his Providence keeping them from me, or me from them: Or by fortifying my Mind so, that I do not yield to them, nor am overcome by them.

1 Pet. I. 6. *Wherein ye greatly rejoice, tho' now for a Season if need be, ye are in Heaviness thro' manifold Temptations.*

2 Pet. II. 9. *The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust to the Day of Judgment to be punished.*

Rev. III. 10. *Because thou hast kept the Word of my Patience, I will also keep thee from the Hour of Temptation which shall come upon all the World, to try them which dwell upon Earth.*

Quest. What is the Evil you pray to be delivered from?

Answ. The Evil may either be meant of the evil One, that is, the Devil, from whose Wiles and Assaults I desire to be freed; or it may be meant of those Sins into which I may be engaged, and finally of this evil World corrupted with Sin.

Quest. What do you mean by the Word deliver?

Answ. I mean to be either preserved from falling into Sin, or to be rescued out of any Sin into which I may be wretchedly engaged by Temptation, or my own Corruption.

Quest. What do you mean by us, when you pray, Lead us not, but deliver us?

Answ. I in that pray for all others who are involved in Temptations, that God will either deliver them from them, or enable them to overcome them. This I do in a general Prayer for all; but I pray more particularly for those whose condition is known to me, to whom I am any way engaged, or who desire the help of my Prayers.

Gal. I. 4. *Who gave himself for us, that he might deliver us from this present evil World.*

Rom. XVI. 20. *And the God of Peace shall bruise Satan under your Feet shortly.*

2 Cor. I. 10, 11. *Who delivered us from so great a Death, and doth deliver, in whom we trust that he will yet deliver us, you also helping together by your Prayers for us, that for the Gift bestowed upon us by the means of many Persons, thanks may be given by many on our behalf.*

Psal. LVI. 13. *For thou hast delivered my Soul from Death, wilt not thou deliver my Feet from falling, that I may walk before God in the light of the Living?*

W E

W
it re
by S
adde
the
of t
clufi
used
reaso
for
migh

Th
as h
us, a
upho
them
in w
fund
fensi
and
with
he is
part
to hi

Th
stian
State
of w
conce
to ad
is m
by bo
nity,
it, by
being
that
from

WE have now gone thro' the Petitions of the Lord's Prayer; the Conclusion of it remains to be considered. It is not mentioned by St. *Luke*, but is in St. *Matthew's* Gospel. It is added according to the manner of the *Jews*, where the People spoke some Words at the conclusion of the Prayers, ending with *Amen*. By this conclusion it appears, that this was given both to be used in Secret, and in Publick, and that for this reason St. *Matthew* has it, but St. *Luke* has it not; for the Conclusion seems to import, that others might join in it.

Thine is the Kingdom, is an Adoration of God, as having the Sovereign Authority over all, over us, and over the whole Creation. He made and upholds all things, which without his keeping them together in that glorious and beautiful State in which he has disposed them, would soon flie asunder, and fall into confusion. He has a more sensible Dominion over Man, capable of Knowledge and Freedom, made after his own Image, endued with many excellent Gifts and Talents, by which he is enabled to subdue and govern so great a part of the Creation, making it useful and pleasant to him, and to view and contemplate the rest.

This Dominion is yet heightened among Christians born under greater Light, and brought into a State of more immediate Favour, which is a Pledge of what is above all that the Heart of Man can conceive. To this general view, every Man ought to add that which relates to himself, by which he is made one of the Subjects of this Kingdom; by being baptized and early dedicated to Christianity, by his Instruction in it, and his Professing of it, by all the Vows he is under often renewed, of being devoted to fear and serve God, and by all that succession of Blessings he is daily receiving from God. As a Man ought to go over these things
fre-

frequently in his Prayers, he ought to conclude with them, that he may infix the Sense of God so deep in his Mind, that it may stick to him even after his Prayer is for that time at an end. This ought to make him in general think with true regret on the revolt that the greater part not only of Mankind, but even of Christians, have made from him who is their King and Lord, their Maker and Benefactor; wishing heartily that there may be a more general return to his Subjection and Obedience. With relation to himself, every one that prays, will find reason enough to be humbled for his forgetting God, and departing from the Faith and Submission in which he ought to have lived; and this will renew in him a Sense of the Ties that are on him to submit, to obey, and to pay all the Homage of Adoration and Worship, both in Secret and Publick, to that God whom he owns for his King.

Thine is the Power, is an acknowledging the infinite Power of God, who made all Things of nothing, and who does whatsoever he pleases both in Heaven and Earth; for as he has established the Laws of the Creation, so he can alter them at his Pleasure: Miracles surprise us, but are no more to him than the regular Direction of Things: For as a Man by an act of his Will, makes any part of his Body to be employed as he directs, and returning back, is no more to him than his going forward; so God by a Thought, gives such a Direction to his Creation as he thinks fit; and by another he alters that Direction: Thus is the Case of the regular Laws of the Creation, and of Miracles: Of these there were two great Scenes, the one by the Ministry of *Moses*, and the other by *Christ* and his *Apostles*, to give a full Authority to the two Dispensations. God's Power is not exhausted, he can work new ones as he pleases; but he does not think fit often to vary established Laws, nor to make Miracles too familiar to the World; but he has still the Direction

rection of Time and Seasons, and of the Lives, the Hearts, and Will of Men in his Hands; so that he can bring about every thing as he pleases; therefore we ought always to trust in him, and to depend on him, in all our Concerns both publick and private.

Thine is the Glory. This is an Acknowledgment of the Wisdom and Goodness of God, that shines out in all his Works, and in the whole Government of the World; but most eminently in the whole Contexture of the Christian Religion. The Riches of the Mercy and Grace set forth in it, are the Subjects of the Wonder of Angels, and a main part of the Meditation of devout Minds: To these they add special Reflexions on such turns of Providence as happen in their own time, and relate to that Body to which they belong; they do also carefully reckon up all the Blessings they receive from God, in the whole Course of their Lives, hath in temporal things, but chiefly in their spiritual and more important Concerns, with suitable Reflexions on them, and on the Obligations that they come under by them, for all which they bless and praise God daily, which they hope still to do, not only during their whole Life, but even to all Eternity for ever and ever.

All is concluded with *Amen*, which signifies *Truth*. Christ uses this Word often, and it is translated, *Verily, Verily*; but it is in the *Greek*, *Amen, Amen*. And when we conclude a Prayer with it, this imports that we do in our Hearts wish for the Accomplishment of that which in our Words we have prayed for: And it is, as it were the collecting our whole Devotions in one single Thought or Wish: May all this happen in Truth and Reality to us, for which we have prayed, summing all up in one comprehensive Wish that takes in all our Prayers.

Quest. **W**HAT is the Conclusion of the Lord's Prayer?

Ans. For thine is the Kingdom, the Power, and the Glory, for ever and ever.

Quest. What is the Importance of this Conclusion?

Ans. It is a solemn Adoration and Acknowledgment of God's Authority over us, and of all the Blessings that we receive from him.

Quest. Why does this Prayer end with this?

Ans. To teach us, that after we have offered up all our Petitions to God, we ought to raise in our Minds a Sense of his Glory, Power, Majesty, and Goodness to us, both as a humble return we make to him for these, and as a mean to give us a confidence in him for the future; and that we may keep our minds full of great Thoughts of God, and of his Goodness to us.

Nehem. IX. 5. Then the Levites said, stand up, and bless the Lord your God for ever and ever, and blessed be thy glorious Name which is exalted above all Blessing and Praise.

Psal. CIII. 1, 2, 3, 4, 5. Bless the Lord, O my Soul, and all that is within me, bless his holy Name. Bless the Lord, O my Soul, and forget not all his Benefits. Who forgiveth all thine Iniquities; who healeth all thy Diseases; who redeemeth thy Life from Destruction; who crowneth thee with loving Kindness and tender Mercies; who satisfieth thy Mouth with good things, so that thy Youth is renewed like the Eagles.

Quest. What do you mean by, Thine is the Kingdom?

Ans. That God has a Dominion and Authority over all his Creatures, more particularly that Christ has purchased us by his Blood, so that we are his.

Quest. What Thoughts does this arise in you?

Ans. It makes me reflect on my being dedicated to him, on all my solemn Vows and Professions; as also on my Knowledge, and on every other

ther Advantage I have received of him, so that I consider my self as one that is his, and therefore I put my self under his Protection, and trust to it.

Quest. What do you mean by, *Thine is the Power*?

Answ. That God can do whatsoever he pleases, both in Heaven and in Earth; that none can withstand Him, nor can any thing be too hard for Him to bring about.

Quest. What Thoughts does this raise in you?

Answ. Never to despair of any thing that I may lawfully pray for.

Quest. Have you any Reason to expect, that God should work Miracles for you or for others?

Answ. If God thinks fit, He can interpose which way He pleases; He has the Hearts and the Lives of all Men in his Power: He can turn even the ordinary Course of things, so as to accomplish all his Purposes.

Quest. What do you mean by, *Thine is the Glory*?

Answ. I acknowledge the Wisdom and the Goodness of God, which appear in his whole Creation, in making Man what he is, and making the Creation so useful to him; but above all, in the whole Contexture of the Gospel, in which the Riches of his Grace abound towards us.

1 Tim. I. 17. *Now unto the King eternal, immortal, invisible, the only wise God, be Honour and Glory for ever and ever. Amen.*

1 Pet. I. 3. *Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant Mercy, hath begotten us again unto a lively Hope, by the Resurrection of Jesus Christ from the Dead.*

Rev. I. 5. *Jesus Christ the faithful Witness, the first begotten from the Dead, and the Prince of the Kings of the Earth; unto him that loved us, and washed us from our Sins in his own Blood, and hath made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever. Amen.*

Quest. What Thoughts ought this to raise in you?

Ans. It ought to make me consider all the Blessings I have received of God, as far beyond what I have deserved, or that many better than I enjoy. I will carry these often in my Thoughts, and reflect on the Returns that they enable me to make, and that they call for from me.

Quest. What do you mean by, for ever and ever?

Ans. That I will make it my daily Work to praise God as long as I have my Being, and that I desire all others may do the same; and because I do this defectively here, I hope to arrive at a State, where I shall be blessing and adoring God to all Eternity with Angels and Saints.

Psal. CIV. 33, 34. I will sing unto the Lord as long as I live: I will sing Praises to my God, while I have my Being. My Meditation of Him shall be sweet: I will be glad in the Lord.

Psal. CXLV. 1, 2. I will extol Thee, my God and King, and I will bless thy Name for ever and ever. Every Day will I bless Thee, and I will praise thy Name for ever and ever.

Quest. What do you mean by Amen?

Ans. It is an Hebrew Word, that signifies Truth. So I mean, that I do truly offer up these Prayers to God, and join heartily in them, wishing I may truly receive all I pray for.

Rev. IV. 11. Thou art worthy, O Lord, to receive Glory, and Honour, and Power; for Thou hast created all things, and for thy Pleasure they are and were created.

Rev. III. 14. These things, saith the Amen, the faithful and true Witness, the Beginning of the Creation of God.

2 Cor. I. 20. For all the Promises of God, in Him are yea, and in Him Amen, unto the Glory of God by us.

P A R T V.

Concerning the Sacraments.

WE are now come to the *Fifth* and *Last* Part of the Catechism, which relates to the Sacraments. The Christian Religion is indeed a spiritual one, in which God ought to be worshipped in *Spirit and in Truth*; but since we dwell in Bodies capable of sensible Impressions, and since our Saviour has ordered that all Christians should be united together in one Body, he thought fit to appoint a few Rites, by which the publick Profession of his Religion should be visibly maintained: They are but two, and as the Number is small, so the Institution of them is express. They are simple things, hallowed to a sacred Use: The Institution is delivered in plain Words, so that one would not think it was possible to fall into any Mistakes concerning them.

They are called *Sacraments*: A Word that is not to be found in Scripture; but was in Use in that Time, and was the Term by which military Mens Swearing to the Service was expressed: So those Actions by which Christians either at first entered into this Profession, and solemnly took the Vows of it upon them, or by which they declared their Adherence to those Vows, and their Continuance in them, were called the Sacraments of the Christian Religion. In the Use of them there was a twofold Design: The one was, to make an external Profession of Mens being Christians, which, in the times of Persecution, was a very valuable thing; because by doing it, Men exposed themselves to the Fury of their Enemies; but now that they have not only the Protection, but even the Encouragement of Law in doing it,

and that the not doing it, is rather a Reproach; and the doing it has a fair Appearance, this certainly of it self is no great matter. The other Design of the Sacraments is, that Men by those publick Actions, may be excited to consider the Importance of them, and may perform them with a Seriousness, suitable to the End for which they are appointed, and so may reap those Benefits from them that are not tied to the Action, so as to make it a Charm, but that follow upon the worthy Performance of it, it being the inward Acts of the Mind, that render the Sacrament fruitful; since the bare Actions, without these, is a Profanation, and not an Honour done to the Sacrament.

There are Two Parts necessary to a Sacrament. There must be some visible matter, that is to be made Use of; so all Actions that have no visible matter belonging to them, cannot be reckoned to be of the Nature of Sacraments. We use Confirmation; but it is only a Prayer, and there is no matter made Use of in it, as is the Chrism in the Church of *Rome*: For the Bishop laying his Hand on the Head of the Person, is only the designing or declaring the Person so confirmed. When we ordain any, we do the same: We declare the Person, by laying our Hands on him; but there is no matter in the Case that is to be blessed and delivered to him. In Marriage, the Parties join Hands, and give their Faith to one another; but neither is here any matter blessed or applied. In Repentance, there is a solemn Pardon pronounced in the Name of Christ, with an Imposition of Hands, if desired, but neither is there any matter here. And as for extream Unction, it is true, Oil was used in it; so if this were to be retained among us, it would be truly and strictly a Sacrament; but we look on that as an Institution that belonged to the Age of Mi-

Miracles, for upon applying it to the Sick, they were raised up and recovered: And since that effect does no more follow the Use of this Rite, we look on the Institution of it as temporary, and that it was determined when Miracles ceased; but as for the other Institutions, tho' we own them to be sacred Appointments, and so use them, yet we see not the Application of any sacred matter tied to them, and therefore we reckon them to be only Prayers over those Persons who are designed by the laying of Hands on them.

The next thing in a Sacrament is, some special Grace of God that accompanies the serious Use of that holy Rite; and therefore a Sacrament must of Necessity be instituted by Christ, since he only could promise, that a special Grace of God should accompany an outward Action. No Authority less than his, could do this; for he is the Fountain of all good Gifts: He only can promise them, as He only procures them to us. There are therefore only Two Sacraments, Baptism, and the Lord's-Supper: And these Two are *generally necessary to Salvation*, that is to say, in the ordinary Course of things. They are sacred Institutions, delivered by Christ, and so to be observed: And they cannot be neglected without a visible Contempt of the Laws of Christ; but God has not bound himself up to them, and therefore tho' the Use of all appointed means, especially of those solemn Sponsions is laid on us by the Gospel, but if by the Circumstances of Time, Place, or other Accidents that are not in our Power, so that we cannot enter into those Sponsions, yet by our doing that in our Vows inwardly before God, with a Resolution to obey the Laws relating to outward Appointments, whensoever it shall be in our Power so to do, we shall certainly be accepted of God; for in that Case he does take the Will for the Deed. This is conform to what our Sa-

viour said at the Time of the Institution of Baptism. *He that believeth, and is baptized, shall be saved*; but when he reverses the Words, he only says, *He that believeth not, without adding, and is not baptized, shall be damned*. The ritual Part of Christianity ought to be on the one Hand obeyed; but on the other Hand, as God is not bound to it, so it ought not to be over-valued, or set up in an Equality, much less in Preference to the weighty matters of the Law. This Practice, which is still too common among corrupt Christians, was a main part of the Leaven of the Pharisees in our Saviour's time, and is still too apt to work on many weak Christians.

Quest.

Quest. **H**OW many Sacraments hath Christ ordained in his Church?

Ans. Two only, as generally necessary to Salvation, that is to say, Baptism and the Lord's Supper.

Quest. What meanest thou by this Word Sacrament?

Ans. I mean an outward and visible sign of an inward and Spiritual Grace, given unto us, ordained by Christ himself, as a mean whereby we receive the same, and a pledge to assure us thereof.

Quest. How many parts are there in a Sacrament?

Ans. Two, the outward visible sign, and the inward Spiritual Grace.

Quest. What does the Word Sacrament signify?

Ans. A solemn Oath, such as the Soldiers swore to the Service.

Quest. What were the ends for which Sacraments were Instituted?

Ans. First, that by them we might make a solemn profession of our being Christians by some publick visible Action, and thereby to knit all Christians into one Body, but chiefly to qualify us by our serious performing our Duty in these Institutions, to receive such Grace as God gives in them.

Rom. IV. 11. *And he (Abraham) received the sign of Circumcision, a Seal of the Righteousness of the Faith which he had yet being uncircumcised, that he might be the Father of all them that believe.*

1 Cor. XI. 17, 18. *Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worst. For first of all when ye come together in the Church, I hear that there be Divisions among you.*

1 Cor. XIV. 34. *God is not the Author of Confusion, but of Peace, as in all the Churches of the Saints.*

1 Cor.

1 Cor. XIV. 40. *Let all things be done decently and in order.*

Quest. Who can Institute a Sacrament?

Ans. None but Jesus Christ only: For he being the Fountain of all the good that comes to us, he only could institute an appointment, to which any special Grace or Blessing is annexed: Since he is the procurer as well as the giver of every good Gift to us.

Quest. Cannot the Church appoint some Rites that signify some special inward Grace?

Ans. There is a difference to be made between Rites that express our inward Sense and Temper, and those Rites, upon the performance of which, we have a right to expect a special favour from God. The Church may appoint Rites of the first sort, because they are a kind of speaking, since in them we express what is, or at least what ought to be our Sense of things: But the Church cannot appoint a Rite, to which any special favour of God is tied; for that comes only to us thro' some of Christ's Appointments.

Quest. What do you mean by an outward visible sign?

Ans. I mean something that is applied or given to us, or used by us in such a Holy performance; such as Water, and Bread, and Wine.

Quest. Is not the laying on of Hands in Confirmation or Ordination an outward visible sign?

Ans. Not at all: That is only a praying in such a posture, as designs the Person that is then prayed over.

Quest. Is not the giving a Ring in Matrimony, an outward visible sign?

Ans. Yes it is: But it is not a sign of any Spiritual Grace given by it, but is only a pledge and remembrance of the mutual Faith given by the Parties.

Quest.

Quest. What do you mean by an inward and visible Grace given unto us in the Sacrament?

Ans. I mean that Christ, who instituted the Sacraments, gives upon our due receiving them, a measure of his Spirit, to sanctify, strengthen and direct us in our whole Spiritual Warfare.

Rom. XIV. 19. *Let us therefore follow after the Things which make for Peace, and Things wherewith one may edify another.*

Eph. IV. 11, 12. *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ.*

Acts X. 47, 48. *Can any Man forbid Water that these should not be baptized, who have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord.*

Acts XI. 17. *For as much then as God gave them the like Gifts, as he did unto us who believed in the Lord Jesus Christ, what was I that I could withstand God?*

Quest. What do you mean by saying the Sacraments are two only, generally necessary to Salvation?

Ans. The Sentence or Answer rests in the Words, two only: And the following Words begin a new purpose.

Quest. What do you mean by generally necessary to Salvation?

Ans. I mean that since the Sacraments were appointed by Christ, I and all Christians are obliged to observe them, as the ordinary means of Salvation: But I do not think that God has so tied Salvation to them, that in case they cannot be come at, therefore God cannot save a well disposed Mind, for the not receiving that, which was not in his power to receive.

Quest. But does not this make Sacraments look like Charms?

Ans.

Answ. If a divine virtue were tied to the bare receiving a Sacrament, that would make it appear like a Charm: But the virtue of it is only given to those who are duly prepared for it, and who receive it with a disposition that agrees with the design of the Institution.

Mark XVI. 16. *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.*

THE

THE first Rite Instituted by our Saviour is Baptism, or a washing with water, *In the Name of the Father, and of the Son, and of the Holy Ghost.* The use of water in sacred things was very common, both among the *Heathens* and likewise among the *Jews*: The *Heathens* had their Lustrations and other Rites where water was thought a natural emblem of cleansing them from some defilement, and of putting them in a State of purity, fit to worship the Deity; from them the *Mahometans* use washing before all their Devotions.

The *Jews*, it seems by what St. Paul writes to the *Corinthians*, had a Tradition, that as they passed thro' the *Red Sea*, they were washed by the moisture of the Cloud that covered them, and purged from the Defilements contracted in *Egypt*, and so were prepared to be initiated into *Moses* Law. It is certain that the *Jews* used a Baptism when they received a Proselyte, before they admitted him to Circumcision: When St. John came to publish, that the Kingdom of God was at hand, and that the *Messiah* was to come after him, he baptized those who came to him; engaging them to Repent and to look, *for the Christ, who was quickly to appear*: This is plain by the questions the *Jews* put to him, whether he was the Christ, or *Elias*, or one of the Prophets: And when he answered, that he was not, they said, why baptizest thou then? Which shews that they thought that the *Messiah* or the *Elias* his forerunner were to baptize. He said indeed of Christ, that he was to baptize with the Holy Ghost and with fire; which imports, that besides an External washing, he was to give them an Internal purifying, like that of Mettal in the Fire, which by being melted down is separated from its Dross.

During Christ's Life, tho' many came to him to be baptized, he baptized none himself, but did it by his Disciples. After his Resurrection, when he sent out his Apostles, he gave them this Charge, *Go preach*

preach and baptize all Nations in the Name of the Father, and of the Son, and of the Holy Ghost, Teaching them to do whatsoever I command you, and lo I am with you alway even unto the end of the World: Where the encouragement of his continued Presence among them, being added to the Charge given, shews that the one is to last as long as the other.

The difference between the teaching that goes before Baptism, and the teaching that follows it, lies in this, that they were every where to publish that the *Messiah* was come, as his Heralds, and to declare him to the World, and as soon as any were convinced of the truth of this they were to be baptized: And after that, they were to be more fully instructed in all the particulars relating to this Religion.

The Apostles went and executed their Commission, preaching to great Multitudes, and baptizing them upon their professing that they believed him to be the *Messiah*, which went quick among the *Jews*, who were prepared by the Prophets to know what was imported by their believing him to be the Christ: But when they preached among the *Gentiles*, it took more time to instruct particular Persons in that matter, and therefore the Apostles could not have leisure for that: Their Work being to publish the glad tidings they were charged with, to great Numbers, so that they did only preach, and seldom baptized, because it required more time than they were Masters of.

They baptized not only those who professed they believed that Jesus was the Christ, but even those upon whom they saw the Holy Ghost visibly descend; which shews, that no measure of the Spirit did according to them supersede Baptism, but it was given as a reason why they baptized. Our Saviour himself had to *Nicodemus* shewed the necessity of this joining both the outward Baptism and the

Renovation

Renovation of the Spirit together ; for having told him, that *except he were born again, he could not see or discern the Kingdom of God*, that is, the dispensation of the Gospel : He it seems not being well instructed in the notions common among the *Jews*, thought his Words were to be taken in a literal Sense : So upon that our Saviour insisted and said, *Except he were born of Water and of the Spirit, he could not enter into the Kingdom of God*, that is, unless he came into St. John's Baptism, and were with that internally changed, he could not become one of his Disciples : For these Words are not rightly understood, of the Kingdom of God ; is taken for the State of the blessed in Heaven.

Besides this *laver of Regeneration*, that is, our being born again in baptism, there must be joined to it, *the renewing of the Holy Ghost* : St. Peter speaking of the Deluge, in which only eight Persons were saved in Noah's Ark, he reverses the figure, that here water saved us from perishing with the rest of the World : But that was not by way of charm, as if the use of water in Baptism was only to wash away the filth of the flesh : But it was the stipulation, or Answer made in it from a good Conscience, that is, the being truly convinced, and sincerely resolved to persist in the Answers the Person then made, is that by which he is intitled to the Salvation offered in Christ.

The form of Baptism at first was by going into the water, and being as buried in it, and rising again out of it, putting off old Garments, and putting on new ones : By which they expressed their dying with Christ, and their rising again to a newness of Life ; their putting off the old Man, and putting on the new Man ; their rising with Christ, and their putting on Christ. All these are expressions relating to the Rites and form of Baptism at that time.

In the East, where the Climate is warmer, and where Multitudes go daily to be washed in Rivers, this form of baptizing had not those inconveniences in it, that it was thought liable to in colder Climates: Upon that, a sprinkling of water on the Person baptized was thought the safest method; especially when Children were baptized: It is certain, that *Mercy is better than Sacrifice*: So that if there was a danger in dipping, there was reason to change this way of baptizing: Since we are not to look on it as a Charm, that the whole Body must be dipt, or else that it has no virtue. Sprinkling in the Scripture, has the term of baptizing given to it: So that those upon whom water is sprinkled, have the Scripture use of the term, tho' the water is not applied according to the practice of the Apostles.

The Use or Signification of the Rite is still maintained by the application of water to the Person who is so baptized, but yet our Church recommends dipping in the first place, and in the Rubrick of Baptism only adds, *or sprinkled*: So that tho' *sprinkling* is now most commonly used, yet *dipping* is first proposed by the Church.

In the next Place, the *Answer of a good Conscience*, which is essential to Baptism in those of Age, is to be considered. The mutual Stipulation or Covenant in Baptism was spoken to upon the first Questions in the Catechism. The Effect of Baptism is, *a Death to Sin, and a new Birth unto Righteousness*, we are said to be by *Nature born in Sin, and the Children of Wrath*; by *Adam's Fall*, his whole Posterity, as they are visibly liable to Death, so they feel an evil Principle and ill Dispositions spring up with them in their very Infancy; and there are unhappy Remnants of these that stick even to good Men, and are the Exercise as well as the Grief of their whole Life.

It is not necessary to examine how much further this goes, as to their being involv'd in the guilt of *Adam's Sin*, and in a Corruption derived from him. *St. Paul* in his Epistle to the *Romans* has spoken very largely of this matter. The Universal Corruption that like a deluge had overflowed the whole World, is but too evident a Proof, that there is a latent Corruption in our Nature : And wheresoever that is, it must draw guilt after it. From this *St. Peter* says, *Baptism saves us*. *St. Paul* says that by Christ, as a second *Adam*, we have a quickning Spirit, and that as we bore at first the Image of the first *Adam*, so we do by becoming Christians bear the Image of the Heavenly or the last *Adam*.

By Baptism, the guilt of all past Sins is taken away, and a Principle is conveyed into us, by which we are enabled to overcome and resist all inward ill Inclinations. On our part in Baptism, we profess, 1. *Repentance*, by which we forsake Sin. *Repentance* being a Word derived from *pain*, passes in common use for our sorrow upon any thing that we have done amiss. Methods have been invented to fortify Men in this fatal Error : It has passed for a Rule in the Church of *Rome*, that many Acts of Contrition, especially if the Penitent can go thro' the seven Penitential *Psalms*, with a continued regret, are *Repentance*, or the doing of *Penance* : for so many have loved to render the Word : Whereas in truth it signifies the having another and a new Mind : Now the *Mind* is properly our inward Sense of things, our aim and design, the settled rule and purpose by which we govern our very Thoughts, which must have an Influence and a commanding force on all that we either do or say.

When we have another Sense of God, and of our selves, of our Sins, and our Duties ; when our inward views of things, and all our Notions both of Good and Evil, of this World and of the next, are changed, and we have taken inwardly another

set and ply of Mind, then we have truly repented ; Because we are inwardly changed. A Sorrow for Sin, with a Sense of God at the Root of it, is called a *Godly Sorrow*, or a Sorrow with relation to God. This is the beginning of this Repentance, and if it is kept up in us, it *works this Repentance*, but it is not Repentance, it only leads to it.

A Continuance in this Sorrow, and a shame for Sin, will be a certain effect and evidence of our Repentance : But the only Infalible Proof of a true Repentance is a change of Life, a forsaking of Sin, not only of the grosser Acts of Sin, but of all the beginnings, the tendencies and nearnesses to Sin, of all occasions and tentations to every Sin, and of all appearances of Evil : So that the Apostles join, *Repent and be Converted*, or changed in your course of Life, as well as *Repent and be baptized*.

The second thing required in this Sacrament is, Faith. That was spoken of when the Creed was entred on. Faith is such a firm perswasion of the Truth of the Gospel, as begets in us a certainty concerning it, by those evidences that it sets before us : And that gives the things we hope a present Subsistence in our Minds. By it, we are well assured of the Truth of what is revealed to us in the Scripture ; but most eminently of that Fundamental Truth, of Christ's dying, and now interceding for us ; and of this new Covenant which he has made, for reconciling us to God, and bringing us into a State of Grace and favour, and of purity and true Holiness : He whose Mind is inwardly changed, and who firmly believes the Truth of the Gospel, and sincerely resolves to live according to it, has in himself the requisite and necessary Qualifications of Baptism. By these he can make the *Answer of a good Conscience*, and without these, Baptism is only an outward Rite ; which may make one pass for a Christian among Men, who cannot see into his Heart, and can only know his outward Professiou ;

fession ; but he is not one in the Sight of God.

From all this it may seem, that none ought to be baptized, but those who are capable of making this Answer of a good Conscience, and by consequence that Children ought not to be baptized : But it is to be considered, that as Baptism makes one a Debtor to the whole Christian Law, so Circumcision made one a Debtor to the whole Mosaical Law : A much harder Obligation, entred into by a much severer Rite. Yet Parents were in that dispensation obliged to initiate their Children into it by Circumcision, which was grounded on that natural right and property that a Parent has in his Child, till he is capable of having a Sense and a Will of his own. This the Law of Nations carried so far, as to think that the Father had a right to sell his Child to be a Slave. It appears from the Law of Circumcising a Slave, bought with Money, or Born in one's House, that this Law was founded on the property that a Master had in his Servant, and that a Father had in his Child. Their not being Circumcised, was punished by their being cut off from their People : And the reason given is particular, because he (which can only be understood of the Child) *hath broken my Covenant* : So that the Child so Circumcised did enter into the Covenant. It is certain, the Parent has the Child so entirely in his Hands, that as he must take care of him in that helpless State, so he is the Guardian of all the Child's concerns, and transacts every thing in his Name.

A Parent therefore offering his Child to be baptized, only offers that which is his own, and Dedicates it to Christ. The Sponsions or Promises, as all other transactions relating to him, are made in his Name, and to these he is in all cases bound to stand, unless he has been

wronged in any transaction. Now the Christian Religion coming in the room of the Jewish, and Baptism being introduced instead of Circumcision, and the Authority of Parents being no way limited by the Gospel, it appears from the nature of things, that Parents having a right to their Children, they may and ought to Dedicate them to Christ, according to this Institution. In doing it, the same Vows are to be made in the Name of the Child, that he ought to make if he were of Age.

It is true by the Rules of our Church, this is not done by the Parents themselves, but by other Persons, who at their desire make the Promises; so they stand in the Parents stead. It is supposed that the Parents do truly make those Vows in the Child's Name, but a further security was required, for engaging Families into one anothers Spiritual Concerns by this Sponson, it being a very proper mean to knit different Families into the Bonds of Love, by those Promises made in their Childrens Name: It was also thought fit to have a further security, both for putting the Parents in mind of their Duty, and for seeing how it is performed; and that in case the Parents should die, that others may be bound to see to the Education of the Child. It seems it was understood among the *Corinthians*, that if either of the Parents were Christians, the Children were Holy; that is, were Christians, and were by consequence initiated by Baptism. From this it appears, that none ought to be Sureties in Baptism, but those who do charge themselves by this Vow to look after the Education of the Child, for whom they answer, even while the Parents do still live, but much more when they are dead: And therefore it is a great abuse, founded on Vanity or Interest, to desire Sureties, who the Parents

rents have reason to believe, do never once think of the Spiritual part of Baptism; but come for form, and by importunity, and never consider the obligation they come under, by the Sponsions to which they only answer by a civil Bow, and seem to have no sort of Sense of this Institution. None ought to make this Spousion, but those who charge themselves with it before God, and who resolve to look after those for whom they answer; and none ought to be desired to take the Vows on them, but such as one believes will really take them to Heart, and look after them.

This is all that can be done for Infants: But as they grow up, their Parents ought to bring them up in the fear and nurture of the Lord: And when they arrive at the Years of Discretion, that is, of discerning between true and false, good and bad, and are resolved to be Christians in Truth, and not only in word and an outward shew, they ought to take the Vow of Baptism upon themselves, solemnly in the Presence of God, and to charge their own Consciences with it: They ought also to lay hold on the first opportunity of doing this publicly before the Bishop, that he may pray over them, and lay his Hands on them, that they may receive the Holy Spirit, to direct, assist, support and comfort them.

This seems to be the importance of the *laying on of Hands* joined to Baptism, and the other *Principles* and *Foundations* of the *Doctrine of Christ*: And so we find upon *Philip's* baptizing many in *Samaria*, the Apostles sent *St. Peter* and *St. John* to lay their Hands on them, by which they received the Holy Ghost. The continuance of this practice is certainly the more necessary in the case of Infant Baptism; that so they may have a publick occasion given them, to renew the Vow in their own Persons, in the most solemn manner, to the

chief Ministers of the Church; to whom, since the Apostles Days, this function has been appropriated.

This ought to be performed with great seriousness and decency: Not in a croud, or in a hurry. And therefore none ought to be admitted to it, but such as are fit to be upon the next occasion admitted to the Holy Sacrament. While they answer, *I do*, they ought to make inwardly the baptismal Vow to God, and to join their own earnest Prayers with the Bishop's, for that Holy Spirit, which Christ has assured us his Heavenly Father will give to those who ask him.

Quest.

Quest. **W**HAT was the initiating Sacrament instituted by Christ?

Ans. Baptism.

Quest. What is the outward visible sign or form in Baptism.

Ans. Water wherein the Person is baptized in the Name of the Father, and of the Son, and of the Holy Ghost.

Quest. What is the inward and spiritual Grace?

Ans. A Death unto Sin, and a new birth unto Righteousness, for being by nature born in Sin, and the Children of Wrath, we are thereby made the Children of Grace.

Quest. What is required of Persons to be baptized?

Ans. Repentance whereby they forsake Sin, and Faith whereby they stedfastly believe the Promises of God made to them in that Sacrament.

Quest. Why then are Infants baptized, when by reason of their tender Age they cannot perform them?

Ans. Because they promise them both by their Sureties, which promise when they come of Age themselves are bound to perform.

Quest. Why was Water made the outward Sign in Baptism?

Ans. Water being the cleanser of the Body, was a very proper Representation of the Spirit, for purifying the Soul: It was used in most Nations as a preparation to sacred Performances: And the Jews baptized all whom they received as Profelytes, before they admitted them to Circumcision.

1 Cor. X. 1, 2. Moreover, Brethren, I would not that ye should be ignorant, how that all our Fathers were un-

der the Cloud, and all passed thro' the Sea; and all were baptized unto Moses in the Cloud and in the Sea.

Quest. What is the Importance of baptizing in the Name of the Father, Son, and Holy Ghost?

Ans. This imports their being dedicated, and admitted into a Covenant with God, and so they are to be called by his Name. The joining the Son and the Holy Ghost with the Father, shews that they are one God with him.

Mat. XXVIII. 18, 19, 20. And Jesus came and spake unto them, saying, All power is given unto me in Heaven and in Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things, whatsoever I have commanded you, and lo I am with you alway even unto the End of the World.

Quest. What was the Baptism of St. John the Baptist?

Ans. It was a Preparation to the Doctrine of the *Messias*, and the Kingdom of God; he declaring his being come, and obliging all whom he baptized to Repent, and to prepare themselves for a higher Baptism, from that *Messias*, with the holy Ghost and with Fire.

Matt. III. 5, 6, 11. Then went out to him (John the Baptist) Jerusalem, and all Judea, and all the Region round about Jordan, and were baptized of him in Jordan, confessing their Sins. --- I indeed baptize you with Water unto Repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with Fire.

John. I. 25. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that Prophet?

John IV. 1, 2. When therefore the Lord knew how the Pharisees had heard, that Jesus made and baptized more Disciples than John, (though Jesus himself baptized not, but his Disciples) he left Judea.

Quest. What is meant by that?

Ans.

V.
all
in
and
they
the
ews
and
in
all
er,
to
and
ld.
the
of
ar-
he
ves
the
the
ion
an,
ter
ier
ap-
unto
ist,
how
pri-
self
sw.

Part V. Concerning the Sacraments. 313

Ans. An outward Profession of Faith and Repentance, may entitle one to the outward Baptism of Water: But by true Repentance and a firm Faith, an internal Power and Virtue is conveyed into the Soul by Christ, which, as Fire melting down Metals, and purging them from their Dross, inwardly purifies the Soul.

Acts VIII. 36, 37, 38. And as they went on their Way, they came unto a certain Water, and the Eunuch said, See, here is Water, what does hinder me to be baptized? And Philip said, If thou believest with all thine Heart, thou may'st. And he answered and said, I believe that Jesus Christ is the Son of God, and he commanded the Chariot to stand still. And they went down both into the Water, both Philip and the Eunuch, and he baptized him.

Quest. What then must be joined to the outward Rite in the Christian Baptism?

Ans. Christ has said, Except one is born again of the Water and of the Spirit, he cannot enter into the Kingdom of God. This shews, that to make our Baptism compleat, we must join to the Laver of Regeneration, the renewing of the Holy Ghost.

Acts X. 47, 48. Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord.

John III. 3, 4, 5. Jesus answered and said unto him, Verily, verily, I say unto thee, except a Man be born again, he cannot see the Kingdom of God. Nicodemus said unto him, How can a Man be born when he is old, can he enter the second time into his Mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.

Titus III. 5. Not by Works of Righteousness which we have done, but according to his Mercy he saved us by the washing of Regeneration, and the renewing of the holy Ghost.

Quest.

Quest. What is necessary on our Part, in order to this?

Ans. We must repent and believe the Gospel.

Quest. What is Repentance unto Life?

Ans. It is a thorough Change of the inward Man, by which our Principles, Designs, and Rules, are quite altered; so that we do inwardly hate and forsake all Sins.

I Pet. III. 20, 21. The long suffering of God waited in the Days of Noah while the Ark was preparing, wherein few, that is, eight Souls, were saved by Water. The like Figure whereunto, even Baptism, doth now also save us, not washing away of the Filth of the Flesh, but the Answer of a good Conscience towards God by the Resurrection of Jesus Christ.

Luke III. 3. And he (John the Baptist) came into all the Country about Jordan, preaching the Baptism of Repentance for the Remission of Sins; ——— bring forth Fruits meet for Repentance.

Acts II. 38. Then Peter said unto them, Repent and be baptized every one of you, in the Name of Jesus Christ for the Remission of Sins, and ye shall receive the Gifts of the Holy Ghost.

Acts III. 19. Repent ye therefore and be converted, that your Sins may be blotted out when the times of refreshing shall come, from the Presence of the Lord.

Luke XXIV. 47. And that Repentance and Remission of Sins should be preached in his Name among all Nations.

Acts XIX. 4, 5, 6. Then said Paul, John verily baptized with the Baptism of Repentance, saying unto the People, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the Name of the Lord Jesus. And when Paul had laid his Hands upon them, the Holy Ghost came on them.

Quest. Is not Sorrow for Sins, Repentance?

Ans. It is the Beginning of it, and does always follow it: For when a Man is inwardly changed, he

he hates all his Sins, and is vile in his own Eyes; but a bare Sorrow is not Repentance.

2 Cor. VII. 10, 11. For godly Sorrow worketh Repentance to Salvation, not to be repented of: but the Sorrow of the World worketh Death. For behold this self same thing that ye sorrowed after a godly sort, what Carefulness it wrought in you, yea, what clearing of your selves, yea, what Indignation, yea, what Fear, yea, what vehement Desire, yea, what Zeal, yea, what revenge!

Quest. How shall it be known that we truly repent?

Ans. If we forsake all Sins, and avoid all Occasions, Tentations, and Beginnings of Sin, and keep a strict Guard over our selves; and are ashamed and humbled in our selves, even for a sinful thought.

Quest. What is Faith in Jesus Christ?

Ans. It is such a firm believing the Truth of the Gospel, as makes us in all things conform our selves to the Laws given in it: And produces such a Reliance on the Death and intercession of Christ, as makes us careful to observe all the Conditions upon which we may justly claim a Share in these.

Quest. In what Form were the first Christians baptized?

Ans. They went into the Water as buried in it, and rose again; representing by this, their dying to Sin, and rising again to a Newness of Life: And as they put on clean Garments, this was called the rising with Christ, and the putting on of Christ.

Rom. VI. 3, 4. Know ye not, that so many of you as were baptized into Jesus Christ, were baptized into his Death. Therefore we are buried with him by Baptism into Death, that like as Christ was raised up from the Dead by the Glory of the Father, even so we should also walk in Newness of Life. See like to this, Col. II. 12, 13.

Quest.

Quest. How came that Form to be changed?

Answ. From an Apprehension that in colder Climates it might endanger the Health of those who were so baptized. But still dipping is first proposed to those who desire it.

Quest. How comes it that Children, who are neither capable of Repentance, nor of Faith, are baptized?

Answ. Parents by the Laws of *Abraham* and *Moses* had a power to circumcise their Children, and so make them Debtors to that Law; so Christian Parents have the same Authority, to make their Children Debtors to the Law of Christ.

Rom. V. 12, 13. By one Man Sin entered into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned. For as by one Mans Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous.

I Cor. XV. 45, 48, 49. The first Man Adam was made a living Soul, the last Adam was made a quickening Spirit. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have born the image of the earthy, we shall also bear the Image of the heavenly.

Quest. How come the Parents to have this Authority, must not every one choose and believe for himself?

Answ. By the Law of Nature, Children are a Property to their Parents, till they grow up to the Use of their Reason: And they may transact in every thing else for their Children, especially when it is for their Advantage; so they only consecrate to God, that which is their own; and so bind themselves to give their Children a Christian Education.

Gen. XVII. 10, 11, 12, 14. This is my Covenant which ye shall keep, between me and you, and thy Seed after thee; every Man-child among you shall be circumcised.

cised. And ye shall circumcise the Flesh of your Fore-skin, and it shall be a Token of the Covenant betwixt me and you. And he that is eight Days old shall be circumcised among you, every Man-child in your Generations, he that is born in the House, or bought with Money of any Stranger, which is not of thy Seed. And the uncircumcised Man, whose Flesh of his Fore-skin is not circumcised, that Soul shall be cut off from his People: He hath broken my Covenant.

Gal. V. 3. For, I testify to every Man that is circumcised, that he is a Debtor to the whole Law.

Acts II. 39. After the Charge for being baptized, St. Peter adds, For the Promise is unto you, and to your Children, and to all that are afar off, even as many as the Lord our God shall call.

I Cor. VII. 14. For the unbelieving Husband is sanctified by the Wife, and the unbelieving Wife is sanctified by the Husband, else were your Children unclean, but now are they holy.

Heb. VI. 1, 2. Therefore leaving the Principles of the Doctrine of CHRIST, let us go on unto Perfection; not laying again the Foundation of Repentance from dead Works, and of Faith towards God, of the Doctrine of Baptism, and of laying on of Hands, and of the Resurrection of the Dead, and of eternal Judgment.

Quest. Why is not this done by the Parents themselves, and why are Sureties made use of?

Ans. This is only a Law of the Church, but made for good ends, to create mutual Love and Union between Families, and that there may be some others besides the Parents, who, in case of their Neglect of their Duty to their Children, may put them in mind of it, and see that it be better performed; and in case of their dying before that is done, they may charge themselves with it.

Quest. If this is the Duty of all Sureties in Baptism, it is a very heavy Charge, and is very little minded?

Ans.

Answ. It is certainly a great Abuse of this Institution, when those Sureties are bespoke, without any View of their looking after the Child, and when they do not seem so much as once to reflect on it, all being only done in a form.

Quest. When does this Engagement of the Sureties end?

Answ. When those in whose Name they made those Sponsions and Answers, are carried so far in a religious Education, that they come to understand what their Baptism obliges them to, and when they take those Vows on themselves, and are thereupon confirmed by the Bishop.

Acts VIII. 14, 15, 16, 17. Now when the Apostles which were at Jerusalem, had heard that Samaria had received the Word of God, they sent unto them Peter and John. Who when they were come down, prayed for them that they might receive the Holy Ghost. (For as yet he was fallen upon none of them: Only they were baptized in the Name of the Lord Jesus) Then laid they their Hands on them, and they received the Holy Ghost.

W E

Part
W
the
ting
acco
per
and
Brea
Nou
whic
and
ter
shew
had
O
for
bring
only
a mu
to re
rable
the
of a
of U
give
ing;
unlea
Passo
stame
the
the
Ange
when
striki
Egyp
the
the
Man
Mem

WE are now come to the last Article of the Catechism, that relates to the Institution of the Lord's-Supper: When our Saviour was celebrating the Feast of the Passover with his Disciples, according to the Law of *Moses*, He did after Supper bless Bread and Wine, to be the Memorial and the Representation of his Death. He took Bread, as the plainest and simplest Food, and Nourishment of the Body, to represent that by which our Souls live and are nourished. Bread and Wine were also set down on the Table, after the Paschal-Supper was over by the *Jews*, to shew the Plenty of that good Land which God had given their Fathers.

Our Saviour was to be our Passover sacrificed for us, and was to put an End to our remembering the Deliverance out of *Egypt*, which was only a National Blessing to the *Jews*: He was by a much greater and more universal Deliverance, to rescue all Mankind out of a much more miserable State. He therefore blessed the Bread and the Wine, in Words, that tho' they may seem of an odd Sound to us, yet as ignorant and slow of Understanding as his Disciples were, they could give no Trouble to them to apprehend his Meaning; for by the Institution of the Feast of the unleavened Bread, it was called the Lord's-Passover; and by the whole Stile of the Old Testament, as well as by the Practice of the *Jews*, the Lamb was called the Passover, and the Lambs the Passovers. Now the true Passover was the Angel's passing over the Doors of all the Houses, where the Blood of the Lamb was sprinkled, and striking the first born of all the other Houses in *Egypt* dead. The remembrance of this carried the Name of the Action so remembered, and thus the Lamb was called the Passover. In the same Manner our Saviour instituting this to be the Memorial of his Death, calls the Bread his Body,
given

given and broken for them, and the Cup, the New Testament in his Blood; by which it is plain he meant his Death, or himself in his dead State, in which his Body was broken, and his Blood shed for the Remission of Sins.

Christ is in the Sacrament, not as he is now in Heaven, in a complete and glorified State, but in the State in which he was upon the Cross; so that by his Body and Blood there set out as separate from one another, we are to consider Christ's Death, as that which is verily and indeed presented to us; as the Lamb was called the Lord's Passover. And this is sufficient to clear any Difficulty that may seem to arise out of the Words.

As for that long Discourse of our Saviour's in St. John's Gospel, concerning *the eating his Flesh, and the drinking his Blood*, the occasion that led him to it, was the Multitudes following him, after he had fed many Thousands with a very small quantity of Provisions: Upon which he told them, He had Meat that *endured to everlasting Life to give them*; for himself was the *true Bread from Heaven*. When upon that the Jews reflected, that their Fathers did eat Manna in the Wilderness; upon that he tells them, that he was the *Bread of Life*, and that by *believing in him* they should have *everlasting Life*, they should be all taught of God, and that the Bread he was to give was *his Flesh*, which he was to give for the Life of the World. Upon that he speaks of *eating his Flesh, and drinking his Blood*; but in such Terms as shews it cannot be the sacramental eating, for he says, that except they did that, they had *no Life in them*: And if they did eat his Flesh and drink his Blood, *they had eternal Life*; now since by the Confession of all, some may be saved, tho' they have never received this Sacrament, and some are damned who do receive it, it is plain, the eating
here,

here, without which none are *saved*, and by which all are *saved*, must be meant of something that is indispensably necessary, and that will certainly procure Salvation. That can only be the internal receiving of his Doctrine, by which it becomes inherent in us, and as a Part of us; and all this is yet much plainer, from the Offence which the odd Sound of these Words gave to some: In his Explanation of them, he tells them they should see the Son of Man ascend up where he was before, *It was the Spirit that quickned, the Flesh profited nothing: The Words that he had spoken to them were Spirit and Life.* The Meaning of which appears clearly to be, that after his Ascension, when he in his Flesh was to be no more among them, they should receive a quickning Spirit from him; so that his Words were to be understood in a spiritual and quickning Sense, and not in a carnal one.

Upon the whole Matter, the Elements in this Sacrament, the Bread and Wine, after they are blessed and consecrated, are still in their Nature what they formerly were, and what our Senses do discover evidently to us that they still are: But yet they are exalted to a high and Spiritual use, by the Institution; for as Wax, by putting a Seal to it, does not change its Nature, but is still Wax as it was before; yet it gives every thing that is contained in the Paper or Parchment to which it is affixed, by a real and certain Title, which the Sealing of it does convey according to the Law of the Countrey in which that practice is received.

Anciently before the use of Writing became common, all bargains were made and confirmed by the delivery of some Simbol, or Token, that was kept as the proof and evidence of the bargain so finished, which was by the delivery really and indeed made over to another Person. According to this universal Custom, Our Saviour established this

Institution to be continued till he came again; so that Baptism and the Lord's-Supper are by Two perpetual Laws, made the standing Rites of this Religion, to last to the End of the World, and to the Second Coming of our Lord.

There are Three mystical Significations proposed to us in the Scripture, as those which comprehend the whole Design and Use of this Sacrament. The first is mentioned by our Lord himself, *This do in Remembrance of me*; which St. Paul expresses thus: *As oft as ye eat this Bread, and drink this Cup, ye shew the Lord's Death till he come*: That is, in this we make a solemn Profession, that we truly believe the Account given us in the Gospel, of the Death and Resurrection of Christ, and that He shall come again to judge the World at the last Day; so that if we do not truly believe this, we are guilty of an impudent Lie, by so publick a Declaration and Publication, as the Word imports, of that, of which we are not well persuaded. Light and transient doubting Thoughts ought to be resisted and rejected. But if the Belief is settled, and fortified by Meditation and Reading, and if we pursue a Life suitable to this Belief, then such Doubts are rather an Exercise and Trouble to a good Mind, than a just Bar to his making this solemn Profession, by partaking of this Rite, instituted for remembring and declaring the Death of Christ.

The *Second Use* of this Institution is mentioned by St. Paul, in these Words, *The Cup of Blessing, which we bless, is it not the Communion of the Blood of Christ? The Bread, which we break, is it not the Communion of the Body of Christ?* By the Body and Blood of Christ thus mentioned severally, is meant the Death of Christ; a Communion of this is the Joint-share and Right that all Christians have in it, in a Fellowship; so that we see here another mystical Signification of this Rite. We
come

come to claim in it a Partnership and Share in the Death of Christ, and in all the Effects of it, and the proper Ministers delivering it to us, we receive the Symbol, or instituted Earnest and Pledge of the Merits and Virtue of his Death applied to us: And we, by our desiring and receiving it, take out, by this visible Action, our common Share in it; this being, as it were, the Joint-Stock of all the Hopes of Christians.

In order to our doing this aright, and with a good Effect, we ought to reflect seriously on all our past Sins, and on all the Aggravations and Guilt that belong to us for them. We ought also to reflect on the Love of God to us in Christ, and on all the Sufferings that he underwent on our Account, that these may beget in us a just Detestation of our selves, and of our Sins, with a great Sense of the Mercy and Goodness of God. To this we ought to add a full View of the Conditions, upon which the Merits of Christ's Death are applied to us, that we may see whether we perceive them in our selves or not: And that we may raise in our selves a greater Strength and Zeal to abound more and more in every thing that gives us a Title to them, we ought to reflect on all the Promises and Hopes set before us, and on all the Duties laid upon us, that we may see in all this View, whether we are sincerely in the Disposition that gives us a Right to the Death of Christ, not depending on a present good Temper, but considering chiefly the fixed Principles and Habits of our Minds, and the settled Course of our Lives; that so we may be able to satisfy our selves upon a strict Enquiry, that we are sincere Christians, and by Consequence, that we have a Right to claim a Share in this common Fellowship; for unless we find just Reason to conclude we are in this State, it is a bold Presumption to claim a Share in that to which we

have no Right, and from which we do wilfully exclude our selves.

This is mainly to be considered, otherwise we incur great Guilt by eating and drinking of this holy Institution *unworthily*, that is, without due Regard to it, and without a suitable Consideration of the End for which it is appointed; for then we are *guilty of the Body and Blood of the Lord*, that is, we contract a Guilt with relation to it, not as if it were equal to the Guilt of crucifying him; The Expressions that seem to found that way in the Epistle to the *Hebrews*, are meant only of those Apostates from Christianity, that fell back to *Judaism*; for those did in some sort crucifie him afresh, and they accounted that Blood an unholy thing; but in the Place we now consider the being guilty of his Body and Blood, is only to be understood of a Guilt contracted on the Account of Irreverence and a Want of a due, serious and suitable Preparation. The Words that follow, carry a dismal Sound, and have perhaps an ill Effect on many, they not being rightly understood. *They eat and drink their own Damnation, not discerning the Lord's-Body*. These seem to make an unworthy receiving the Sacrament, like the Sin against the Holy Ghost; but the Word rendred *Damnation*, may be properly rendred *Judgment*, and the Words that follow, *for this Cause many are weak and sickly among you, and many sleep*, make it reasonable to think, that by *Judgment* is to be meant some visible Judgments of God that had broke on those who were guilty of the Divisions and other Indecencies that appeared among the *Corinthians*, in celebrating this holy Institution: And indeed the Words can hardly bear any other Sense, yet another Sense may be, that he *who eats and drinks unworthily*, does that which will rise up in Judgment against him, while by this outward Action, he professes him-

self a Christian, and yet in his Works denies it, so that in this respect his receiving this Sacrament must rise up in Judgment against him, as being a Profession contradicted by his practice and course of Life. But these Words are strangely misunderstood, if from them one will conclude, that such as receive the Sacrament unworthily must certainly be damned: For tho' every Sin puts a Man in a state of Damnation, unless he repents of it, yet one that has received this Sacrament, how unworthily soever, may certainly repent of it, as of all his other Sins. The Words of *not discerning*, or rather, *not distinguishing the Lord's Body*, are to be thus understood, that he who receives this Sacrament, as he would receive any ordinary piece of Bread, or Cup of Wine, without considering the Institution by which this is made the Symbol of Christ's Body, does not rightly distinguish this from any other Bread and Wine, but takes it promiscuously as he would take any other bodily refreshment.

By this clearing of the true Meaning of these Words, it appears, that tho' the Severity of them is not so frightful a thing as some are made to apprehend it to be; yet on the other hand, there is great Guilt contracted in receiving the Sacrament when one is not in a true Christian Temper of Mind, with a due regard had to the Nature and Design of the Institution. And the true Disposition and Preparation to it, is the being in a Christian State and Course of Life.

The *Third* mystical Signification of this instituted Rite, is expressed by St. Paul in these Words, *For we being many are one Bread, and one Body; for we are all partakers of that one Bread*: The Importance of which is this, that as Bread is made up of many small Grains of Meal, all wrought into one Mass, so by our partaking all of that Mass,

there is represented to us that Unity which ought to be among us, by which we are to grow into one Mass, and be as one Body; and that therefore in this Sacrament, we ought to reckon our Selves joined to the whole Body of Christians, and that we ought never to make a Fracture or Rent in that Body as long as it remains pure and undefiled: Wheresoever we are, we ought to reckon our Selves a part of the Body of Christians, and ought to join with them in publick Worship, especially in this Sacrament, if there is nothing among them that will involve us in Sin, or in any Guilt. This every one ought to lay to Heart, and to govern himself by it, as the only Measure and Rule by which Unity, Peace, and Charity can be preserved in the Church.

Besides the general Union with the whole Body, every one that receives this Sacrament, ought to consider in what State he is with every individual Person. If he has wronged any, he ought to repair it to the full if it is in his Power, and to be reconciled to those he has wronged; and he ought to sue for it if they are within his reach; or if they are at a great Distance, he ought to resolve and to vow to God that he will do it as soon as it can be compassed. If he has received any wrong from others, he ought in his Heart to forgive it, to pray for them, and to resolve to be reconciled to them whensoever they make a proper Application for it; and he ought to make such Abatements of the rigour of what he might demand, as the Case and Circumstances may make it reasonable to temper Justice with Mercy. In some Cases where it may not too much expose himself and his own Innocence, nor provoke the Insolence of others, and give them a Disposition to make an ill Use of his making the first Steps in order to a Reconciliation, he ought to prevent the Applications even of such as have wronged him, and

and so to overcome Evil with Good; but as he is not absolutely bound to do this at all times, so it ought to be managed with great Prudence and Discretion, that bad Men may not by this be encouraged to be unjust or injurious.

Thus he who would worthily receive this Sacrament, ought to examine himself with relation to all other Persons, that he may see in what State of Union and Charity he is with others; for if he bears Hatred or Malice, and an irreconcilable Aversion to any, for any real or pretended Injury done himself, he certainly is not in Union with the whole Body: It was in order to the keeping the Sense of this quick on the Minds of the Christians of the first Times, that every one was called on before they went to the Sacrament, to salute those who stood next them. This was the Kiss of Charity oft mentioned in the Epistles, which running thro' the whole Assembly, every one was understood to have embraced the whole Assembly. This probably gave occasion to the prophane Scorn, and black Calumnies of Impious Men, and on that account it was, as we may reasonably suppose, laid aside; but tho' this Ceremony is no more retained, yet this thing being intended by it, is of perpetual Obligation; and indeed it is not enough for a worthy Communicant not to bear Hatred or Malice to any, but he ought to love the whole Body, and to pray for all in general; he ought to pray more especially for all those to whom he is under any special tie, by Relation or Obligation, or by their desiring the help of his Prayers; he is more particularly bound to pray for such as he has reason to think are his Enemies, and in his Heart to forgive them, and to resolve on being reconciled to them upon proper Application, or in such other Circumstances as may make it reasonable for him to make steps in order to it.

These are all the Ends set forth in the New Testament of this Institution; and by these every Man ought to judge of himself, whether he is duly prepared for partaking of it, avoiding carefully two Extreame in this matter. The one is the more common, which is to rush into it meerly for Form and Decency, especially on the great Festivals, in which it is to be feared many come to receive it, because their not doing it would be observed and reflected on; and these in order to the quieting some checks that may arise within them, do perhaps go thro' some Devotions and Methods, with which many Books do abound; and if they can force themselves to perform these with such Thoughts as they work up within themselves, and if they go on in receiving according to those Directions, they please themselves, and think they have communicated worthily; and so they fancy they have discounted all former Sins, and are upon a New-score with Almighty God, because they have observed the Directions prescribed; others do not carry this matter so far, and they in compliance with Law come to the Sacrament, without giving themselves the trouble of one serious Thought, and shew so little of outward decency in doing it, that they seem openly to affront the Institution by this forced but awker'd Compliance with it, or rather with the Law that requires it.

If those Persons will give themselves time to reflect on what they do, they must needs see that they are profaning an Institution, designed to oblige us to profess, by an outward Action, the Belief of that which they either do not at all believe, or at least are at very little Pains to examine into it, whether it is true or not; so that they cannot satisfie themselves by any tollerable account of the Grounds and Reasons for which they believe it.

This

This Institution is designed to be a Symbolical partaking of the Effects and Merits of the Death of Christ. A Man that neither repents of his Sins, nor forsakes them, that does not seriously resolve on leading a Christian Life, and has not already begun to live according to the Rules of the Gospel, living in no known Sin, and neglecting no known Duty, cannot pretend to have any share in this, when he considers the Nature of the New-Covenant, and the Terms on which we can ever hope to be admitted into it: So tho' the going thro' a good Method of Devotion, may contribute much to regulate our Thoughts, and keep our Spirits up to a due pitch, yet we are not to rest on any forced warmth or Life, to which we may artificially or mechanically raise our selves, unless we feel a real Reformation in our Hearts and Lives. Where that is, any Method will do well; and nothing will avail us without it.

The other extream to be avoided in this matter, is an ill-governed dread and awe of the Sacrament; by this, some who do rightly apprehend what it is to receive it unworthily, but will be at no pains to fit themselves to receive it worthily, choose rather to abstain from it, than break off a course of Sin; in particular, rather than forgive an Injury, or be reconciled to an Enemy, they will venture on the Barring themselves from a Share in the Mercies of God, or the Merits of Christ. This is the trampling the *Blood of the Covenant under Foot, as an unholy Thing*, for which they have not the sacred regard that is due to it. Thus they, as it were, shew a Spite to the Spirit of Grace, when, rather than depart from a Sin, or lay aside a violent Passion, they of their own accord separate themselves from the Body of Christ, and from a share in his Merits. By this, God may be justly provoked to *Swear in his Wrath that they shall never enter into his rest.*
They

They choose to excommunicate themselves from the Holy Table, which is the severest Censure the Church can inflict. It is an amazing thing to see, among the Multitudes that call themselves Christians, so few desire to partake of this Holy Ordinance: It betrays a stupid neglect and contempt of Religion in them. Some think the Ordinance belongs only to Masters of Families, to married Persons, or to People of Condition: Whereas by the Institution, it was appointed for all that want the Remission of Sins: Therefore every one who knows himself guilty of many Sins, and who is humbled with the Sense of them, if he believes the Truth, and submits to the Authority of the Gospel, will soon be convinced of the Indispensable Obligation, and the great Advantage of his coming to this Holy Sacrament.

The first time he does it, he ought to look very seriously over, and examine his whole Life, that he may see how often and how much he has broke his Baptismal Vow, which he is in this Ordinance solemnly to renew. He ought to examine himself above all Things, whether he is seriously resolved to be a sincere Christian, without exception, or the reserve of any known Sin. By this he is to make a judgment of himself, and not by the tenderness of his Imagination, his melting in Devotion, and the Warmth of his Thoughts or Words. These may deceive him, but the other cannot; the Novelty of the thing, and somewhat Mechanical in his Temper, may furnish him in these Things, tho' there is no real change under it; all being a mimicry of Fancy, by which he may deceive himself. On the other hand, one of a serious but cold or dry Temper, may labour under a want of all that lively and pleasant Devotion, and yet be in a State well qualified for this holy Action, when he finds the grievous weight of Sin, with a true Sense of the Goodness of God in Christ, and a deliberate settled

Part
tled
in all
God
assist
witho
ting,
In
static
void
mann
looki
joini
Thou
every
ment
his p
com
whic
Pard
the C
ture.
as dy
Body
he m
and
ners
to d
to p
and
ough
Chri
larly
belo
who
such
he h
He
dita
poss

tled Resolution to follow the Rules of the Gospel in all Things, together with earnest Prayers to God thro' Christ, for his holy Spirit to direct and assist him in it. He who finds this in himself, may without scruple set about the Duty of Communicating, and believe himself to be fitly qualified for it.

In the Time of this holy Performance, all Affectations or Singularities ought to be carefully avoided: A grave composed Seriousness is the best manner to keep one recollected within himself, not looking at others, but being both secret and solemn, joining in all the parts of the publick Worship in Thought, as well as in outward Behaviour. While every one is left to himself, and that the Sacrament is distributed, then every one ought to make his particular Confessions of the Sins he has lately committed, and of the greater Sins of his Life, for which he ought in all Humility to beg Mercy and Pardon; vowing not only to avoid those Sins, but the Occasions and the Beginnings of them for the future. He ought to present to his Thoughts, Christ as dying on the Cross, in all the Sufferings of his Body, and the Agonies of his Mind, that in these he may both consider what was the Guilt of Sin, and what was the Riches of God's Mercy to Sinners: He ought to vow himself to Christ, both to do his Will, and to bear his Cross: He ought to pray for his Grace and Support, for Direction and Assistance in every part of his Duty: He ought also to interceed for the whole Body of Christians, as also for all Mankind, more particularly for the Church and Nation to which he belongs: He ought to pray for all those in whom he is more nearly concerned, and for such as have desired his Prayers; and if he thinks he has any Enemies, he ought to pray for them. He ought to conclude this Devotion with a Meditation of the Glory with which Christ is now possessed, and that he is to appear the second Time

Time without Sin unto Salvation, humbly begging a share in the Glories of that his appearance.

These are the proper Thoughts for the Receiving, and during the whole Distribution; but none ought to tie themselves too strictly to Rules, as if it were a Fault not to go thro' all these; for if a Person is so possessed with any one of them, during a great part of the Time, he is well employed; therefore this variety of Exercises is only suggested, that every one may have a full view of those various Acts, which are all proper for this occasion, so that he may be able to entertain his Thoughts with some or all of them, and may not grow weary for want of Matter to think on; but this is not to tie him to every one of them, or to raise in him any scrupulosity, if any of them has been omitted by him, as if this was enjoined like a Task of absolute Obligation. Therefore in the choice of these Exercises, every one ought to follow that which he finds most proper and useful to himself.

After one has thus prepared himself for the Sacrament, and demeaned himself in it, he ought not to think, that tho' the Action is over, that the Duty relating to it is at an end. He ought first heartily to bless God for this new opportunity of this solemn piece of Worship: He ought to consider what especial Prayers he put up, and what Vows he made at that time, and to apply himself seriously and in the best manner he can to perform them; and so to live, that being in a true Christian State, he may be at all times fit to partake of the Sacrament.

It was in the Beginnings of Christianity, a part of the daily Worship of Christians; so if Men did lead Christian Lives, they would be at all times fit to receive it, even tho' they had not opportunity for that full recollection which is fit to be practised, when there is leisure and warn-
ing

ing for it. He who lives to God, and walks according to the Rules Christ has set us, is always repeating acts of Faith, Repentance, and Charity, in his daily Devotions to God; and he who does that sincerely, is in a fit disposition of Mind upon all Occasions to receive this Sacrament; whether it be at Church, or with a Sick Person, receiving it to fortifie him in his last Passage thro' the Valley of the Shadow of Death.

Quest.

Quest. **W**HAT was the Sacrament of the Lord's Supper ordained?

Ans. For the continual Remembrance of the Sacrifice of the Death of Christ, and of the Benefits which we receive thereby.

Quest. What is the outward part or sign of the Lord's Supper?

Ans. Bread and Wine which the Lord hath commanded to be received.

Quest. What is the inward part or thing signified?

Ans. The Body and Blood of Christ, which are verily and indeed taken, and received by the faithful in the Lord's Supper.

Quest. What are the Benefits whereof we are Partakers thereby?

Ans. The strengthening and refreshing of our Souls by the Body and Blood of Christ, as our Bodies are by the Bread and Wine.

Quest. What is required of them who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former Sins, stedfastly purposing to lead a new Life, and have a lively Faith in God's Mercy through Christ, with a thankful Remembrance of his Death, and be in Charity with all Men.

Quest. When was this Sacrament instituted?

Ans. In the Night in which Christ was betrayed, at the Feast of the Passover, kept by the Jews in Remembrance of their Deliverance out of Egypt.

Quest. How came it that our Saviour made Bread and Wine the outward Signs of this Sacrament?

Ans. The Jews set Bread and Wine on their Tables after the Paschal Supper was over, to shew the Plenty of the Land which God gave to their

Fa-

Part
Fath
is th
of o
rishi
ry p
men
Q
is m
my
A
Test
the
of t
Bloc
of t
rial
bein
Dea
and
till
Pass
M
eatin
and
is m
and
this
for n
you,
Vine
in m
M
Jesu
to t
he t
gave
said
men

Fathers: And our Saviour sanctified this Bread, which is the simplest and the most necessary Nourishment of our Bodies, as Wine is the most natural nourishing Liquor in those Countries: So these do very properly represent the Strength and Nourishment conveyed into our Souls by Christ.

Quest. What is the meaning of the Words, *This is my Body*, and *this Cup is the New Testament in my Blood*?

Answ. The Lamb was thro' both old and new Testament called the *Lord's Passover*: Whereas the Passover was the Angels passing by the Houses of the *Israelites*, that were sprinkled with the Blood of the Lamb, when he smote the First-born of the *Egyptians*: So the Lamb being the Memorial of it, carried the Name of it. Thus this Rite being instituted to be done in Remembrance of the Death of Christ, the Elements are called, *his Body* and *his Blood*, by which we shew forth his Death till he come again, as the Lamb was called the *Passover*.

Matt. XXVI. 26, 27, 28, 29. *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat; this is my Body. And he took the Cup, and gave Thanks, and gave it to them, saying, Drink ye all of it: For this is my Blood of the New Testament, which is shed for many for the Remission of Sins. But I say unto you, I will not drink henceforth of this Fruit of the Vine, until that Day when I drink it new with you in my Fathers Kingdom.*

Mark XIV. 22, 23, 24, 25. *And as they did eat, Jesus took Bread, and blessed, and brake it, and gave to them, and said, Take, eat: This is my Body. And he took the Cup, and when he had given Thanks, he gave it to them: And they all drank of it. And he said unto them, This is my Blood of the New Testament which is shed for many. Verily I say unto you,*

I will drink no more of the Fruit of the Vine, until that Day that I drink it new in the Kingdom of God.

Luke XXII. 19, 20. And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: This do in Remembrance of me. Likewise also the Cup after Supper, saying, This is the New Testament in my Blood, which is shed for you.

1 Cor. X. 16, 17. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread, and one Body: For we are all Partakers of that one Bread.

1 Cor. XI. 23, to the 33. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same Night in which he was betrayed, took Bread: And when he had given Thanks, he brake it, and said, Take, eat; this is my Body, which is broken for you: This do in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This is the New Testament in my Blood: This do ye, as oft as ye drink it, in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come. Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation (Judgment) to himself, not discerning the Lords Body. For this Cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the World.

Quest.

Part V. Concerning the Sacraments. 337

Quest. Must we not believe Christ's last Words to be literally true, and not to be taken only in a Figure?

Ans. Figures when much used, are easily understood: So this of calling the Memorial by the Name of the thing remembred, was easily apprehended by the Disciples, who being Jews, knew that the Lamb was called the *Lord's Passover*. It is also added, *This is my Body given (broken) for you;* and the Body and Blood being represented as separated, shews that Christ is not present in his glorified State, but in his dead State: In which that being past many Ages ago, it is impossible he can be otherwise present, than in a memorial and sacramental Representation.

Exodus XII. 11, 12, 23, 27. *And thus ye shall eat it; with your Loyns girded, with your Shoes on your Feet, and your Staff in your Hand: And ye shall eat it in hast; it is the Lord's Passover. Draw out and take you a Lamb, according to your Families, and kill the Passover. For the Lord will pass through to smite the Egyptians, and when he seeth the Blood upon the Lintel, and on the two Side-posts, the Lord will pass over the Door, and will not suffer the Destroyer to come in unto your Houses to smite you. Ye shall say, it is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses.*

2 Chron. XXX. 17. *For there were many in the Congregation that were not sanctified: Therefore the Levites had the Charge of killing the Passovers, for every one that was not clean, to sanctify them unto the Lord.*

Quest. What is the Meaning of that long Discourse of our Saviour's, recorded by St. John, in which, in a Variety of Expressions, the eating his Flesh, and drinking his Blood is often repeated?

Z

Ans.

I will drink no more of the Fruit of the Vine, until that Day that I drink it new in the Kingdom of God.

Luke XXII. 19, 20. And he took Bread, and gave Thanks, and brake it, and gave unto them, saying, This is my Body which is given for you: This do in Remembrance of me. Likewise also the Cup after Supper, saying, This is the New Testament in my Blood, which is shed for you.

1 Cor. X. 16, 17. The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ? For we being many are one Bread, and one Body: For we are all Partakers of that one Bread.

1 Cor. XI. 23, to the 33. For I have received of the Lord, that which also I delivered unto you, That the Lord Jesus, the same Night in which he was betrayed, took Bread: And when he had given Thanks, he brake it, and said, Take, eat; this is my Body, which is broken for you: This do in Remembrance of me. After the same manner also he took the Cup, when he had supped, saying, This is the New Testament in my Blood: This do ye, as oft as ye drink it, in Remembrance of me. For as often as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come. Wherefore, whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh Damnation (Judgment) to himself, not discerning the Lords Body. For this Cause many are weak and sickly among you, and many sleep. For if we would judge our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the World.

Quest.

Part V. *Concerning the Sacraments.* 337

Quest. Must we not believe Christ's last Words to be literally true, and not to be taken only in a Figure?

Ans. Figures when much used, are easily understood: So this of calling the Memorial by the Name of the thing remembred, was easily apprehended by the Disciples, who being Jews, knew that the Lamb was called the *Lord's Passover*. It is also added, *This is my Body given* (broken) *for you*; and the Body and Blood being represented as separated, shews that Christ is not present in his glorified State, but in his dead State: In which that being past many Ages ago, it is impossible he can be otherwise present, than in a memorial and sacramental Representation.

Exodus XII. 11, 12, 23, 27. *And thus ye shall eat it; with your Loyns girded, with your Shoes on your Feet, and your Staff in your Hand: And ye shall eat it in hast; it is the Lord's Passover. Draw out and take you a Lamb, according to your Families, and kill the Passover. For the Lord will pass through to smite the Egyptians, and when he seeth the Blood upon the Lintel, and on the two Side-posts, the Lord will pass over the Door, and will not suffer the Destroyer to come in unto your Houses to smite you. Ye shall say, it is the Sacrifice of the Lord's Passover, who passed over the Houses of the Children of Israel in Egypt, when he smote the Egyptians, and delivered our Houses.*

2 Chron. XXX. 17. *For there were many in the Congregation that were not sanctified: Therefore the Levites had the Charge of killing the Passovers, for every one that was not clean, to sanctify them unto the Lord.*

Quest. What is the Meaning of that long Discourse of our Saviour's, recorded by St. John, in which, in a Variety of Expressions, the eating his Flesh, and drinking his Blood is often repeated?

Z

Ans.

Answ. That was spoken before the Institution of the Sacrament, and so can have no relation to it. *The eating his Flesh and drinking his Blood* is spoke of, as that without which none can be saved, and by which all have eternal Life; so that cannot be meant of any external Action, which is not indispensably necessary, nor can it certainly produce such an Effect: therefore that can only be meant of such an internal receiving his Doctrine, as digested in us and become a part of our Nature, which does certainly save us, and without which no Man can be saved.

John VI. 33, 35. *For the Bread of God is he which cometh down from Heaven, and giveth Life to the World. I am the Bread of Life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst.* --- Ver. 53, 54, 55, 56, 57, 58. *Verily, verily, I say unto you, except ye eat the Flesh of the Son of Man, and drink his Blood, ye have no Life in you. Whoso eateth my Flesh, and drinketh my Blood, hath eternal Life, and I will raise him up at the last Day. For my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by my Father, so he that eateth me, even he shall live by me. This is that Bread which came down from Heaven, not as your Fathers did eat Manna, and are dead. He that eateth of this Bread, shall live for ever.* Ver. 63. *It is the Spirit that quickneth, the Flesh profiteth nothing, the Words that I speak unto you, they are Spirit, and they are Life.*

Quest. But how then is his Body and Blood verily and indeed taken and received by the Faithful?

Answ. Since by his Body and Blood, as separate, the Death of Christ is represented; those who receive the Sacrament worthily, do verily and indeed partake in the Death of Christ, as the Sacrifice offered up for them.

Quest.

Quest. How are our Souls strengthened by Christ, and the Merits of his Death?

Answ. There is conveyed unto us, an inward Virtue, that as bodily Nourishment revives and enables our Bodies to perform every thing that is incumbent on us, so worthy Communicants, by the Share in the Death and Intercession of Christ, obtain the Assistance of God's holy Spirit, and all the other Benefits promised to us in the Gospel.

Quest. For what End was the Sacrament instituted?

Answ. To shew forth the Lord's Death till he come, to be the Communion of his Body and Blood, and to unite us into one Body, as we partake of one Bread.

Quest. What is meant by shewing forth the Lord's Death till he come?

Answ. An open Profession, that we believe the Truth of his Death and Resurrection, and that we look for his second coming to judge the World.

Quest. How ought we to perform this aright?

Answ. We ought to inform our selves of the Proofs of the Truth of those Transactions, that so we may, upon good Grounds, sincerely believe them.

Quest. What is meant by the *Communion* of Christ's Body and Blood?

Answ. Our Joint-share and Right to the Merits, and to all the Effects of the Death and Sufferings of Christ, which we can hope for, only upon the Terms on which they are offered us in the Gospel, to which we put in our humble Claim by our coming to partake of this holy Ordinance.

Quest. How ought we to claim a Share in these things?

Answ. By examining our Souls, whether we have Repentance, Faith, and new Obedience; that are the Conditions of the new Covenant,

without which we have no Part nor Portion in it.

Quest. How does this Sacrament represent to us the Union of Christians in one Body?

Answ. As Bread consists of many Grains wrought together into one Mass, or Loaf, so all Christians ought to be one Body, joined together by true and fervent Love one to another.

Quest. How ought we to answer the End of the Institution?

Answ. By possessing our Minds with such a Sense of God's Goodness to us, even while we were Enemies by our wicked Works, as may engage us, in Conformity to the Example and Precept of Christ, to love all Men, but more particularly all Christians, to pray for them, and to be ready to do all the Good to them that we can, and not to wrong or provoke any, but to forgive and pray for those who may have wronged us, and to be ready to be reconciled to them, and to overcome Evil with Good.

Quest. What is meant by our receiving the Sacrament worthily or unworthily?

Answ. Those who consider the Ends of the Institution, and examine themselves, and perceive that they are in a Temper and Course of Life answering these Ends, do receive worthily: But those who come to it without Consideration, out of Custom, and for an outward Shew, do receive it unworthily, not being in that good Disposition that is required, and not discerning the Lord's Body, that is, not distinguishing it from ordinary Bread and Wine.

Quest. What is the Guilt of those who do receive it unworthily?

Answ. First, they are guilty of the Body and Blood of the Lord, for with relation to it, shewing Neglect of it, not answering the Ends of the Institution, which is in some sort, the crucifying

cifying of Christ afresh, and a contempt of his Death, they do also eat and drink their own Damnation.

Quest. Is the eating and drinking then this Sacrament unworthily, a Sin for which they are all damned?

Ans. No, God forbid: For even such as receive it sometimes unworthily may repent of it, and receive it afterwards worthily: But the Word rendred *Damnation*, ought to have been rendred *Judgment*: And then it signifies either some temporary Judgment that had happened to some *Corinthians* for their unworthy deportment at their Communions, of which mention is made in the following Words: Or it is thus to be understood, that unworthy receivers do that which will rise up in Judgment against them, unless they repent of it. Since by this outward Action they profess, that they answer the ends of the Institution, while in their Hearts and Lives they deny it.

Quest. Is not the going thro' prescribed Methods and Forms a sufficient Preparation?

Ans. Nothing is a sufficient Preparation, but that which brings one into a true Christian State: And without this the best Rules and Forms gone over, are made use of as Artifices to help Men to deceive themselves. True Repentance is the forsaking all Sin: Sincere Faith is the receiving the whole Gospel, and living according to it. Forms and Rules may help to bring us to this, but without this effect, they are not a sufficient Preparation; and therefore the observing them is not to be rested on.

Quest. What are the proper Meditations and Exercises in receiving the Sacrament?

Ans. We ought with a deep humility to reflect on our past Sins, especially the greater Sins of our Lives, and those more lately committed by us: We ought to look unto Christ as hanging on the Cross

and dying for us, and earnestly to beg Mercy and Reconciliation thro' his Blood: We ought seriously to Vow that we will for the future live according to his Gospel, particularly guarding against those Sins we are apt to fall into, and careful of those Duties we have been apt to neglect, praying for Grace and Assistance to enable us to keep these Vows. We ought also to commend all Mankind, chiefly all Christians, those more especially to whom we are united, or related, to the Mercies of God thro' Christ: And in particular, we ought to pray for our Enemies, and in our Hearts to forgive them, and to be ready to be reconciled to them, and to do them good for evil.

Quest. How oft is it fit to receive this Sacrament?

Answ. No Rule can be given to all Men in this matter: But sincere Christians ought to receive it as often as there is occasion for it, since it ought to be a constant part of Worship. Extreame is to be avoided, the not receiving out of a cold indifferent neglect being a great Sin of Omission, as the receiving it while one is living in any known Sin, is likewise a great Sin of Commission.

Quest. What is the Duty incumbent on a worthy Communicant when the Action is over?

Answ. He ought to bless God for this last Day of Grace, and to remember all his Vows and Resolutions, and to set himself to observe them all with great Care and Zeal.

F I N I S

E R R A T A.

P *Ar.* 216 l. 8. after *condemned* r. *as*, p. 117. *for* *them*, p. 206. l. 10. *for but* r. *we*, p. 218 l. 4. *for of* r. *to*, p. 222. l. 5. *dele way*, p. 225. *for big* r. *begs*, p. 231. l. 35. *for Conditions* r. *condition*, p. 239. l. 10. *for Rule*, r. *Rule by*, p. 289. l. 20. *for hath*, r. *both*. p. 303. l. 13. *for of*, r. *if*. p. 341. r. 314. l. 13. *not washing* r. *not the putting*, p. 321. l. 27. *as* r. *was*, p. 332. l. 7. *dele so*, p. 340. *the End* r. *this End*.

MYSEVM
BRITAN
NICVM

V.

nd

fly

to

ns

ies

nd

Ve

all

re

co'

or

m,

do

ra-

his

as

be

be

nt

re-

is

hy

of

u-

th

M

N

f

P.

on-

l.

4.

P.